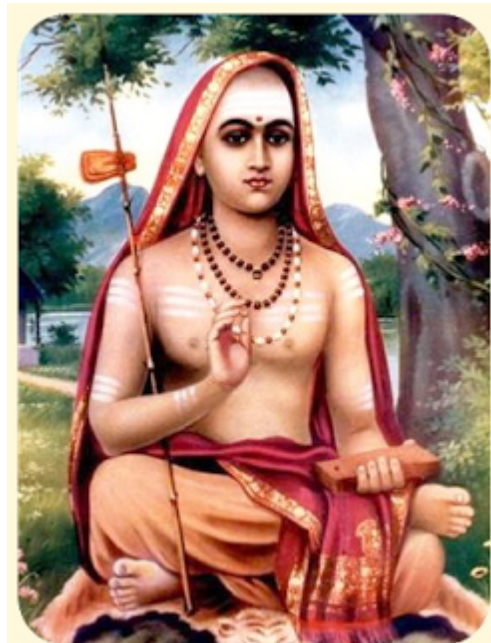


Ch. 7 – daily "Non-Duality & Science" blogs

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Shankara's Easiest Non-Dual Teaching



Sri Shankara's "Srih Advaitanubhutih" or "Non-Dual Perception"

(translated by Rmamoorthy & Nome, [with square bracket comments added])

The intent of this text is repetitive analogies that aid transcendence of the strikingly convincing appearance of Multiplicity in the World. Apparent objects are actually only perceptions of such "objects". Perceptions are actually only thoughts. Thoughts are actually only illusory "waves" (vritti s)

in Consciousness, the single Non-Dual Consciousness. The self-luminous & unmistakable Reality of your own Existence is the Self, the only Real,

[2] Just as, due to a defect in the eye [*diplopia due to drunkenness, poison, disease, etc.*], the Moon, even though 1, appears as if 2, likewise, due to Illusion [*being fooled*] (Delusion [*fooling oneself*]), the Self [*Non-Dual Reality*], even though 1, falsely appears as if 2 [*or immensely multiple as the Universe*].

[3] Just as, for those devoid of a defect in the eye [*diplopia, etc.*], the Moon is only 1, likewise, for those devoid of the defect of delusion, the Self, indeed, is ever 1.

[4] Being 2 appears due to a defect in the eye, in the case of the Moon. So, by its own delusion, does the World (the Universe). just as being 2 is false in the case of the Moon, so, likewise, Duality is false in the case of the Self.

[5] An effect of the Self, [*such as Mind-created*] “Space”, will not arise without the Self [*being the Consciousness in which Minds appear to function*]. “Completeness” [*strikingly apparent, detailed, & vast*] of this effect being accomplished, how much more [*amazing*] is this so for the completeness of the Self !

[6] Just as Space, being the illusory reflection. is only 1 & not, indeed, 2-fold, so, this Self, being the Cause, is only 1 for those who really *know*.



[7] Just as Space, though only 1, appears as if 2 [*as when inside & outside a container like an earthen pot for instance*], being conditioned [*by the illusory Mind*], so likewise, this Self, though only 1 & complete, being so conditioned [*as if all this apparent Universe*], appears as if 2 [*or some 10^{80} particles in the apparently knowable Universe*].

[8] Consciousness, which is the cause [*of Mind & the illusory Universe it projects*] seems so conditioned, but stays as the Consciousness, which is also the effect imagined, & is not altered as the

Space of a pot, a cloud, or the clay making up the pot. [*Consciousness like Space*] is not different anywhere.

[9] Just as Space with limitation [*as when enclosed in pots & other containers or objects*] removed is only 1, likewise, this Self, with limitation [*Mind-created Delusion*] removed, is only 1 ever.

[10] Just as, with or from Space there is not another “space”, so too because of oneness of the Self, there is no other “self” that could originate from the [*single Non-Dual*] Self.

[11] Just as water can appear as a cloud instead of the form of liquid water, likewise indeed, the Self, by association with Delusion, appears in the form of the Universe.

[12] Water sometimes appears as a cloud. Upon the cloud’s destruction as rain, there is indeed no destruction of the water.

[13] Likewise, this Self indeed appears, by association with Delusion (Illusion), as the manifest Universe. By the *apparent* destruction of the *apparent* manifest Universe, there is not indeed destruction of one's own Self at any time [*as with death of the illusory Body, Deep Dreamless Sleep, the “end of Time”, Enlightenment, whatever, ...*].

[14] Just as a bubble, arising in water, appears as if separate from water, so likewise this manifest Universe & it’s Multiplicity appears as if separate from the Self.



[15] Just as, by the destruction of the bubble there is not, at any time, destruction of the water, so likewise by the destruction of the *apparent* manifest Universe, there is not indeed destruction of the Self.

[16] Purity & such pertaining to the shed skin of a snake do not pertain to the snake [*snakes shed their skin periodically so the new skin layer underneath compensates for wear & tear & growth*]. Likewise, purity & such related to the gross Body & such do not pertain to this [*Non-Dual*] Self.

[17] Just as the snake does not consider the shed skin that is discarded as being itself, so always the enlightened Sage does not consider the physical Body & the Mind that he/she renounces as being the Self.

[18] Just as by the destruction of the shed skin. there is indeed no destruction of the snake, so, likewise by the destruction of the physical Body & the Mind. there will be no destruction of the Self.

[20] Just as iron, wood, & other substances, when 1st being put into fire, appear like fire, so too the gross Body & the Mind, both being united with one's own Self, appear as if the Self.



[23] Just as by the shining of the Sun, mirrors & water surfaces seem as if shining, so likewise the Scriptures are as if “shining” by the shining of the Self.

[24] Just as flour & such, being mixed with sugar become sweet, being connected with the Self, Scriptures become uplifting like the Self.

[27] Just as in different containers there exists only the 1 same Space, so likewise in different Bodies, there exists only the 1 same Self.

[28] Just as in different containers Space itself does not indeed move, so also in all various Bodies, the Self does not move.

[29] Just as, when containers are destroyed, the Space inside is not destroyed, so likewise when Bodies are destroyed, the Self is not destroyed.



[33] Even though only 1, the light of the Sun seems to be broken into many when filtered through a grid of netting, Likewise, even though only the 1, the all-pervasive Self appears as if many.

[34] Just as holes & such “deficiencies” in the net do not truly diminish or affect the light of the Sun, so likewise the deficiencies of appearing “many” do not affect the all-pervasive Self.

[35] When holes in a net are destroyed, the passing sunlight is indeed not destroyed. Likewise, when persons, places, & things cease to exist, the all-pervasive Self is not destroyed.

[36] As the Knowing Principle illuminating the Body, Senses, Life Force, the imagining Mind, the discriminating Intellect, Ignorance, & others mental functions, likewise, the Self illumines the Ego, the one who erroneously lays claim to these. Truly the “I” is not the Body, the which I objectively “seen” by the Self, nor the apparently “seeing” Senses, nor the nor the multiple Life functions. I am not the shifting Mind.

[37] The Self is not the changing Intellect, nor insentient ignorance, the Body, Senses, & so on, because they are at best temporary constructions.

"Plain Words"



young Ramana Maharshi

One feels that one is a Person characterized by a particular Body experiencing some part of the World in the course of Time. So too does a Dream character feel himself to be a person characterized by a particular Dream-Body experiencing some part of the Dream World in the course of Dream Time. The 2 impressions are not different in kind, but perhaps only in degree of vividness, seemingly consistent continuation, duration, and so on. In fact both are the product of Thought projecting a Dream World, projecting a Waking World, and a person in each case experiencing that World. Thought is itself an insubstantial ripple in the vast Infinite Ocean of Consciousness. That Consciousness which could be called God, or the Self when one has the deep feeling "I exist" – that "I" is the Self; and that Existence is also the Self, is God, is Supreme Consciousness. To awaken from the Waking Dream into unlimited subjective Consciousness is called Enlightenment, Liberation, and is also known by a number of other terms.

As we continue with "Plain Words", the course out of the illusion of living in the Waking World as a Person will be charted. Such is not new information, but has been known for thousands of years by a relatively few enlightened Sages. However the numbers game between the small number of enlightened Sages and a large number of unenlightened persons is an unreal one, because there are no such persons. And numbers themselves, arithmetic itself, mathematics itself is a thought construct, not fundamental Reality. So the numbers, the probabilities should not be considered overwhelming because they too are unreal. Among one of the first things to note is the objectivity of the Dream and the objectivity of the Waking State experience. The Self, God, is purely subjective Consciousness and is the only not known by another. Not known by another, the Self cannot be described, cannot be conceived of, for all of that is downstream in the objective direction of Mind.

To find the subjective sense of "I" and existence, to deeply experience "I exist" as Consciousness, is to begin the path of Awakening, is to proceed toward Enlightenment in order to enjoy Liberation. Besides being Consciousness itself and Existence itself, God is said to be Happiness itself. Happiness, the motivation of all effort, is all the motivation one needs to commence, complete, and enjoy the results of the path to Enlightenment. The subjective Self-Inquiry as it has been called, centering around the sense of "I", "Who am I ?", "Where does this sense of "I" arise from ?", and "I exist" – this is the path. That turning inward to subjective sense of "I exist", to answer the question "Who am I ?", "What am I

?". "Where does the sense of "I" arise from ? – this is to move entirely in the subjective direction, away from all the other that is objective, this is to practice. The practice begins in periods of meditation and spills over into being the background of all other thought and all activity; and finally becomes the entire experience.

Beginning with the next addition of "Plain Words" we draw from ancient & modern Wisdom is hallowed words & words anew. But inner experience – not words – constitutes the Path.

"Plain Words" – 2



Nome, disciple of Sri Ramana

Getting back to the issue of counting, comparison can be loosely made to the old movie the "The Matrix".

One particular aspect of the movie is the high level of programming required to run the VR, Virtual Reality that allows such realistic interaction between the many Avatars, the program tokens representing the point of view of each person sharing in the experience of that Virtual Reality. When person no.1 does x, person no.2 must be ready to react in a manner consistent with the chosen interaction x. With many Avatars interacting with many others. all making a number of choices every second or so, the programming has to be very robust to cover all the possibilities.

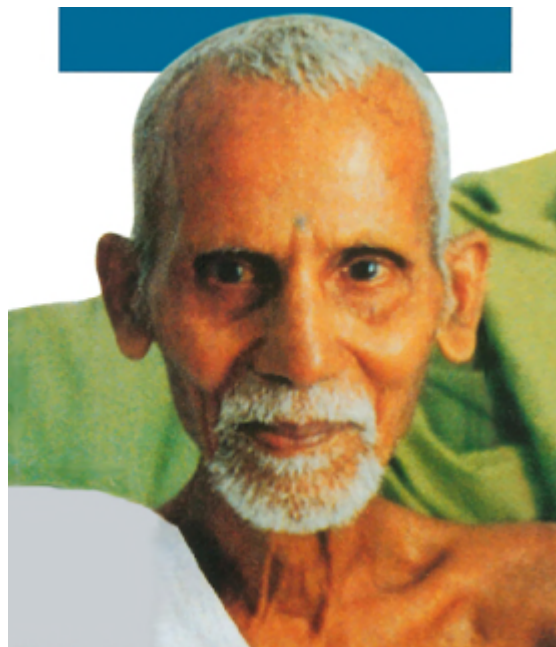
The ancient sage, Sri Shankara offered as a simple analogy a large earthen vessel with a lamp inside. Many holes were fashioned through the walls of the vessel so that the light would shine out in many places. These many holes were to be analogous to the many points of view in Consciousness that seem to be the many Individuals. Yet only one Light, one Consciousness, illumines all. So too, the many computer Avatars in the movie VR are only newly constructed points of view within one master computer program that projects the highly interactive Virtual Reality. In that Virtual Reality, the many Avatars are not really many Individuals. Nor is the particular computer Avatar, that one identifies as oneself, an Individual either.

So, are there actually many Avatars, are there actually many Individuals in the Waking state, or is there only one Consciousness ? Furthermore, whether in a supposedly computer program within a movie or, or within the Waking State Dream, the number of enlightened, however few, and the unenlightened, however many, all total to Zero in terms of individuals, and to One in terms of Consciousness. Computer Avatars and apparent Individuals are fleeting and insubstantial, ever-changing, impermanent, and truly unreal throughout the whole time or lifetime of their appearance. What is program code ? What is a Thought–constructed Waking Dream ? All these are insubstantial, ever changing, appearances without substance. Consciousness, also Existence – Bliss, is the only changeless, enduring, and truly substantial Reality.

To find and merge in the one self, God, is the sole purpose and meaning of apparent Life. In the Eternity of the forever Un–born with no beginning in Time, and forever enduring in an Infinite future, each momentary, indefinable, insubstantial thought amounts to nothing. All these nothings put together seem to constitute the periodic episodes of the Waking Dream life. And yet the same Self is also aware of the succession of Dreams in sleep and the no–thought Peace of Deep Dreamless Sleep. Spiritual practice then, to repeat, is to discover and merge in the true Self, God, the sole Non-Dual Reality. Of the several traditions helpful in this endeavor, Ajata Vata Advaita Vedanta, No–Birth Non-Duality is the tradition represented here, a tradition old and vast in resources, perhaps the widest path to Liberation.

"Plain Words" – 3

[The "guest" instructor this time is the great Maharshi disciple Annamalai Swami:]



Annamalai Swami

Continuous attentiveness will only come with long practice. If you are truly watchful, each thought will dissolve at the moment that it appears. But to reach this level of disassociation you must have no attachments at all. If you have the slightest interest in any particular thought, it will evade your

attentiveness, connect with other thoughts, and take over your mind for a few seconds. This will happen more easily if you are accustomed to reacting emotionally to a particular thought. This "little self" will only give way to the real Self if you meditate constantly.

You cannot wish it away with a few stray thoughts. Try to remember the analogy of the rope which looks like a snake in the twilight. If you see the rope as a snake, the real nature of the rope is hidden from you. If you only see the rope, the snake is not there.

When you have that clear and correct perception that the snake never at any time existed, the question of how to kill the snake disappears. Apply this analogy to the "little self" that you are worrying about. If you can understand that this "little self" never at any time had any existence outside your imagination, you will not be concerned about ways and means of getting rid of it. Don't make the mistake of imagining that there is some goal to be reached or attained.

If you think like this you will start looking for methods to practice and people to help you. This just perpetuates the problem you are trying to end. Instead, cultivate the strong awareness, "I am the Self. I am That. I am Brahman [impersonal Absolute Reality]. I am everything". You don't need any methods to get rid of the wrong ideas you have about yourself. All you have to do is stop believing them. The best way to do this is to replace them with ideas which more accurately reflect the real state of affairs. If you think and meditate "I am the Self", it will do you a lot of more good than thinking, "I am the 'little self'". How can I get rid of this "little self" ?

If you desire to gain a proper understanding of your real nature is intense enough, help will automatically come. If you want to generate an awareness of your real nature you will be immeasurably helped by having contact with a jnani [realized being]. The power and Grace which a jnani radiates quiet the mind and automatically eliminate the wrong ideas you have about yourself. You can make progress by having satang [association] of a realized Guru and by constant spiritual practice. The Guru cannot do everything for you.

If you want to give up the limiting habits of many lifetimes, you must practice constantly. Most people take the appearance of the snake in the rope to be reality. Acting on their misperceptions they think up many different ways of killing the snake. They can never succeed in getting rid of the snake until they give up the idea that there is a snake there at all. People who want to kill or control the mind have the same problem: they imagine that there is a mind which needs to be controlled and take drastic steps to beat it into submission.

If, instead, they generated the understanding that there is no such thing as the mind, all there problems would come to an end. You must generate the conviction, "I am the all-pervasive consciousness in which all bodies and minds in the world are appearing and disappearing. I am that consciousness which remains unchanged and unaffected by these appearances and disappearances". Stabilize yourself in that conviction. That is all you need to do.

Bhagavan [Ramana Maharshi] once told a story about a man who wanted to bury his own shadow in a deep pit. He dug the pit and stood in such a position that his shadow was on the bottom of it. The man then tried to bury it by covering it with earth. Each time he threw some soil in the hole the shadow appeared on top of it. Of course, he never succeeded in burying the shadow. Many people behave like this when they meditate.

They take the mind to be real, try to fight it and kill it, and always fail. These fights against the mind are all mental activities which strengthen the mind instead of weakening it.

If you want to get rid of the mind, all you have to do is understand that it is "not me". Cultivate the awareness "I am the immanent consciousness". When that understanding becomes firm, the non-existent mind will not trouble you. Every time you go to sleep you have the experience of being without a mind.

You cannot deny that you exist while you are asleep and you cannot deny that your mind is not functioning while you are in dreamless sleep. This daily experience should convince you that it is possible to continue your existence without a mind. Of course, you do not have the full experience of consciousness while you are asleep, but if you think about what happens during his state you should come to understand that your existence, the continuity of your Being, is in no way dependent on your mind or your identification with it.

When the mind reappears every morning you instantly jump to the conclusion "This is the real me". If you reflect on this proposition for some time you will see how absurd it is. If what you really are only exists when the mind is present, you have to accept that you didn't exist while you were asleep. No one will accept such an absurd conclusion.

If you analyze your alternating states you will discover that it is your direct experience that you exist whether you are awake or asleep. You will also discover that the mind only becomes active while you are waking or dreaming. From these simple daily experiences it should be easy to understand that the mind \is something that comes and goes. Your existence is not wiped out each time the mind ceases to function.

I am not telling you some philosophical theory; I am telling you something that you can validate by direct experience in any twenty-four hour period of your life. Take these facts, which you can discover by directly experiencing them, and investigate them a little more. When the mind appears every morning don't jump to the usual conclusion,

"This is me; these thoughts are mine." Instead, watch these thoughts come and go without identifying with them in any way. If you can resist the impulse to claim each and every thought as your own, you will come to a startling conclusion: you will discover that you are the consciousness in which the thoughts appear and disappear. You are allowed to run free.

Like the snake which appears in the rope, you will discover that the mind is only an illusion which appears through ignorance or misperception. You want some experience which will convince you that what I am saying is true.

You can have that experience if you give up your life-long habit of inventing an "I" which claims all thoughts as "mine". Be conscious of yourself as consciousness alone, watch all the thoughts come and go. Come to the conclusion, by direct experience, that you are really consciousness itself, not its ephemeral contents. Clouds come and go in the sky but the appearance and disappearance of the clouds doesn't affect the sky.

Your real nature is like the sky, like space. Just remain like the sky and let thought-clouds come and go. If you cultivate this attitude of indifference towards the mind, gradually you will cease to identify yourself with it. Whenever obstacles come on the path, think of them as "not me". Cultivate the attitude

that the real you is beyond the reach of all troubles and obstacles. There are no obstacles for the Self. If you can remember that you always are the Self, obstacles will be of no importance.

Only when one starts to do meditation that one becomes aware of the different ways that the mind causes us trouble. This is very true. But one should not worry about any of the obstacles or fear them. One should merely regard them as being not me. They can only cause you trouble while you think that they are your problems.

The obstructing vasanas [remembered thought tendencies] may look like a large mountain which obstructs your progress. Don't be intimidated by the size. It is not a mountain of rock, it is a mountain of camphor. If you light one corner of it with the flame of discriminative attention, it will all burn to nothing. Stand back from the mountain of problems, refuse to acknowledge that they are yours, and they will dissolve and disappear before your eyes. Don't be deluded by your thoughts and vasanas.

They are always trying to trick you into believing that you are a real person, that the world is real, and that all your problems are real. Don't fight them; just ignore them. Don't accept delivery of all the wrong ideas that keep coming to you. Establish yourself in the conviction that you are the Self and that nothing can stick to you or affect you. Once you have that conviction you will find that you automatically ignore the habits of the mind. When the rejection of mental activities becomes continuous and automatic, you will begin to have the experience of the Self.

If you see two strangers quarrelling in the distance you do not give much attention to them because you know that the dispute is none of your business. Treat the contents of your mind in the same way. Instead of filling your mind with thoughts and then organizing fights between them, pay no attention to the mind at all. Rest quietly in the feeling of "I am", which is consciousness, and cultivate the attitude that all thoughts, all perceptions are "not me". When you have learned to regard your mind as a distant stranger, you will not pay any attention to all the obstacles it keeps inventing for you.

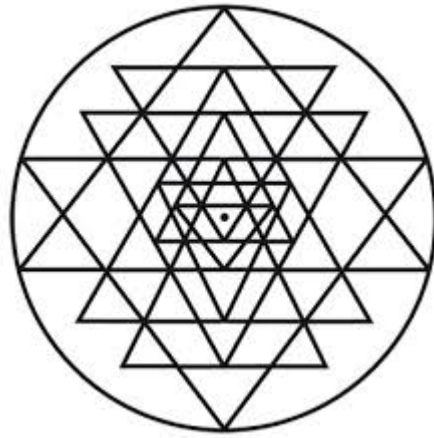
Mental problems feed on the attention that you give them. The more you worry about them, the stronger they become. If you ignore them, they lose their power and finally vanish. When maya [Illusion] is totally inactive, that is, when the identity with the body and the mind has been dropped, there is an awareness of consciousness, of Being. When one is established in that state there is no body, no mind and no world. These three things are just ideas which are brought into an apparent existence when maya is present and active. When maya is active, the sole effective way to dissolve it is the path shown by Bhagavan.

One must do Self-enquiry and discriminate between what is real and what is unreal. It is the power of maya which makes us believe in the reality of things which have no reality outside our imagination. If you ask, "What are these imaginary things?" the answer is, "Everything that is not the formless Self". The Self alone is real; everything else is a figment of our imagination. It is not helpful to enquire why there is maya and how it operates. If you are in a boat which is leaking, you don't waste time asking whether the hole was made by an Italian, a Frenchman or an Indian. You just plug the leak. Don't worry about where maya comes from.

Put all your energy into escaping from its effect. If you try to investigate the origin of maya with your mind you are doomed to fail because any answer you come up with will be a maya answer. If you want to understand how maya operates and originates you should establish yourself in the Self, the one place

where you can be free of it, and then watch how it takes you over each time you fail to keep your attention there.

NMT (No-Me Teaching) new series 1:



It's "over there", "here", "now", "good-bad", & all and all declarative statements for that matter, have as an implied reference point, the "I" or Ego, the individual self. *[This actually fractures to the Universe into all the numerous points of view, apparent individuals, and their referenced declarations, concepts, opinions, worldviews. Any given perspective only holds for the specific individual reference point, the Ego "I", by which it is defined. There is no concerted, joined-together Universe, but only these referenced impressions, which are thoughts, which are fleeting forms in Consciousness.]*

Sri Ramana Maharshi repeatedly offered direct advice regarding liberating meditation that began with focusing on, questioning, examining, even challenging this Ego "I", this individual self.

Some selections in this vein include the following:

"The wisest thing for one to catch hold of this leading thought the "I" - thought, & dissect it - who & what it is - giving thereby no chance for other thoughts to distract one."

"I lay stress upon Self-Knowledge, for you are first concerned with yourself before you proceed to know the World & God."

"The Quest for the Self is a direct method. The moment into movement of the Self-Inquiry & go deeper & deeper, the Real Self is waiting there to take you in. Then whatever is done. is done by something else & you have no hand in it."

We only know that we exist by our consciousness of that fact. Consciousness of existence is the soul non-dual reality and is not specific to imagined individuals, individuals who actually

do not exist. Each self imagining individual, however, accords greatest value to his or her own self one, one's own existence, survival, and the absence of signs or things that would threaten that survival. This is actually because existence consciousness is identified with the purest bliss however much it may be covered over in the life of an apparent individual full return to that bliss and identity as existence consciousness is called liberation, enlightenment. We finish this time with selections from a great Maharshi disciple

When Self-realization happens, mind is no longer there. However, you do not get Self-realization by getting rid of the mind. It happens when you understand and know that the mind never existed. It is the recognition of what is real and true, and the abandonment of mistaken ideas about the reality and substantiality of this ephemeral shadow you call the mind.

This is why Bhagavan [*Sri Ramana Maharshi*] and many other teachers [*Shankara*, ,,,] kept bringing up the analogy of the snake and the rope. If you mistake a rope on the ground for a snake, the snake only exists as an idea in your mind. That idea might cause you a lot of worry and anxiety, and you may waste a lot of mental energy wondering how to avoid the snake or kill it, but this fact remains: there is no snake outside your imagination. When you see the rope, the substratum upon which your false idea of a snake is superimposed, the idea that there is a snake, and that it is real, instantly vanishes. It is not a real snake that has disappeared. The only thing that has disappeared is an erroneous idea.

The substratum upon which the false idea of the mind has been superimposed is the Self. When you see the mind, the Self, the underlying substratum, is not seen. It is hidden by a false but persistent idea. And conversely, when the Self is seen, there is no mind.
[to give up this false idea that the mind is real]

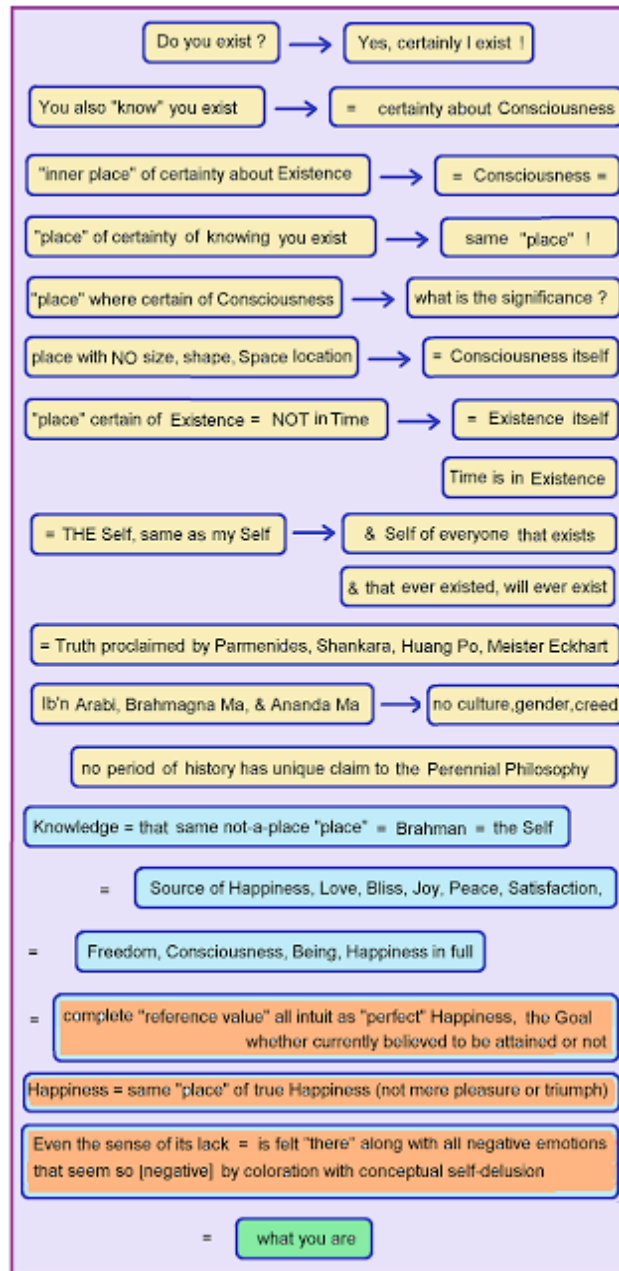
The same way that you give up any wrong idea. You simply stop believing in it. If this does not happen spontaneously when you hear the truth from a teacher, keep telling yourself, 'I am not the mind; I am not the mind. There is no mind; there is no mind.

Consciousness alone exists.' If you have a firm conviction that this is the truth, one day this firm conviction will mature to the point where it becomes your direct experience. Consciousness alone exists. If you generate a firm conviction that this is the truth, eventually this firm conviction will become your own direct experience. Consciousness alone exists. That is to say, whatever exists is consciousness alone. Keep this in mind and don't allow yourself to regard anything else as being real. If you fail and give even a little reality to the mind, it will become your own false reality. Once this initial wrong identification – 'I am the mind, the mind is real' – has happened, problems and suffering will follow.

Don't be afraid of the mind. It's a false tiger, not a real one. Something that is not real cannot harm you. Fear and anxiety may come to you if you believe that there is a real tiger in your

vicinity. Someone may be making tiger noises as a joke to make you afraid, but when he reveals himself, all your fears go because you suddenly understand that there never was a tiger outside your imagination.

NMT (No-Me Teaching) new series 2



A friend of a deep sleeper shakes the sleeper's shoulder, awakens him rapidly, & asks quickly:

Do you exist ?

The former sleeper responds right away or later relates immediate response in his Mind:

Yes, certainly I exist ! I just know that's true, spontaneously & undoubtedly.

The Wise questioner counters with an observation & a 2nd confirming question:

Oh I see, you "know" you exist like that.

The freshly awakened asks once for clarification & then listens for a while.

Granted what you say, what is the significance ?

That "inner place" in which you felt that certainty of your Existence, & also that certainty of your knowing so, your Consciousness, is actually the same "place". Moreover that "place" is not a *place*, having size or shape, & has no location in Space, or in Time for that matter. The very same "place" where you are certain of your

Consciousness *is* actually your Consciousness itself. As also the very same "place" where you are certain of your Existence, it truly *is* your Existence, it is what you are, your Self. And not only your Self, but the same is my Self, & the Self of everyone & all that exist, have ever existed, or will ever exist. That singular Existence or Being is the literal Truth proclaimed by all Enlightened Masters. No culture, gender, creed, or period of history has unique claim to this recognition, this Knowledge known as the Perennial Philosophym as *Advaita Vedanta*.

Further observations include the fact that very same not-a-place "place", or Brahman, or the Self is also experienced routinely [*in part, clouded, obscured*] as the Source of Happiness, Love, Bliss, Joy, Peace, Satisfaction, Freedom & the like. These are all one with Consciousness & Being, Happiness in full is often experienced the complete "reference value" we all intuit, perfect Happiness, the goal, whether we currently believe it to be attained or not. That Source of Happiness is the same "place" where true Happiness (*not mere pleasure or triumph*) is actually felt, routinely. Even the sense of its lack could be said to be felt there along with all negative emotions that *seem* so [*negative*] by coloration with conceptual self-delusion.

Much can & has been said & written about all the ramification & also restoring true Self-Identity through the meditation of inward Self-Inquiry. Any sincere seeker can find all that, especially now with the Internet to get started with. Given some sifting through apparently conflicting alternatives (& *some are conflicting*) & perhaps a few false turns,

the one who truly desires Freedom (*Liberation from ignorance*) will have it, but almost always with guidance of a Guru.

You & I & all are that same Self, though we may seem to be "caught" in a Waking Dream world of Time & Space (*at night, other dream words supervene, while in deep sleep, none at all*). While seeming so "caught", we best pursue Self-Inquiry, with *authentic* texts that support that & qualified live guidance [*a Guru*]when possible.

Other wise we progressively shine in our World (*even if obscurely*), fulfill responsibilities, relationships, work, etc. in Peace. Any help offered to what can appear as a stricken World & inevitable death in that World, comes from the inner basis, & less-so, the practical basis just described. This quest of Enlightenment, Liberation, is the most satisfying & *significant* venture possible.

Again, the review of some of the illusory yet seemingly practical obstacles to be overcome in spiritual practice:

Ajnana – ignorance

Avarana / Avriti – veiling

Avidya – "blindness"

Bheda – differentiation

Khandha – separation

Maya – illusion

Moha – delusion

Rajas-guna – restless fantasy projection and craving

Samskaras – persistent tendencies

Tamas-guna – dull attenuation of discriminative intensity

Upadhis – modifications

Vasanas – deep-seated tendencies

Vikalpas – unquestioned assumptions (Sankalpa's), doubts

Vikshepa – projection

Vivarta – superimpose

Vrittis – restless patterns of thought

Selected verses from Shankara's Vivekachudamani, the "Crest-Jewel of Discrimination":

65. As a treasure hidden underground requires (for its extraction) competent instruction, excavation, the removal of stones and other such things lying above it and (finally) grasping, but never comes out by being (merely) called out by name, so the transparent Truth of the self, which is hidden by Maya and its effects, is to be attained through the instructions of a knower of Brahman, followed by reflection, meditation and so forth, but not through perverted arguments.

82. If indeed thou hast a craving for Liberation, shun sense-objects from a good distance as thou wouldst do poison, and always cultivate carefully the nectar-like virtues of contentment, compassion, forgiveness, straight-forwardness, calmness and self-control.

112. Lust, anger, avarice, arrogance, spite, egoism, envy, jealousy, etc., -- these are the dire attributes of Rajas, from which the worldly tendency of man is produced. Therefore Rajas is a cause of bondage.

116. Ignorance, lassitude, dullness, sleep, inadvertence, stupidity, etc., are attributes of Tamas. One tied to these does not comprehend anything, but remains like one asleep or like a stock or stone.

119. The traits of pure Sattva are cheerfulness, the realisation of one's own Self, supreme peace, contentment, bliss, and steady devotion to the Atman, by which the aspirant enjoys bliss everlasting.

125. There is some Absolute Entity, the eternal substratum of the consciousness of egoism, the witness of the three states, and distinct from the five sheaths or coverings:

126. Which knows everything that happens in the waking state, in dream and in profound sleep; which is aware of the presence or absence of the mind and its functions; and which is the background of the notion of egoism. - This is That.

185. This knowledge sheath, which seems to be followed by a reflection of the power of the Chit, is a modification of the Prakriti, is endowed with the function of knowledge, and always wholly identifies itself with the body, organs, etc.

188. It always mistakes the duties, functions and attributes of the orders of life which belong to the body, as its own. The knowledge sheath is exceedingly effulgent, owing to its close proximity to the Supreme Self, which identifying Itself with it suffers transmigration through delusion. It is therefore a superimposition on the Self.

191. Owing to Its connection with the super-impositions, the Supreme Self, even thou naturally perfect (transcending Nature) and eternally unchanging, assumes the qualities of the superimpositions and appears to act just as they do - like the changeless fire assuming the modifications of the iron which it turns red-hot.

198-199. Avidya or Nescience and its effects are likewise considered as beginningless. But with the rise of Vidya or realisation, the entire effects of Avidya, even though beginningless, are destroyed together with their root - like dreams on waking up from sleep. It is clear that the phenomenal universe, even though without beginning, is not eternal - like previous non-existence.

202. The cessation of that superimposition takes place through perfect knowledge, and by no other means. Perfect knowledge, according to the Shrutis, consists in the realisation of the identity of the individual soul and Brahman.

206. This knowledge sheath (Vijnanamaya Kosha) that we have been speaking of, cannot be the Supreme Self for the following reasons - because it is subject to change, is insentient, is a limited thing, an object of the senses, and is not constantly present: An unreal thing cannot indeed be taken for the real Atman.

207. The blissful sheath (Anandamaya Kosha) is that modification of Nescience which manifests itself catching a reflection of the Atman which is Bliss Absolute; whose attributes are pleasure and the rest; and which appears in view when some object agreeable to oneself presents itself. It makes itself spontaneously felt by the fortunate during the fruition of their virtuous deeds; from which every corporeal being derives great joy without the least effort.

208. The blissful sheath has its fullest play during profound sleep, while in the dreaming and wakeful states it has only a partial manifestation, occasioned by the sight of agreeable objects and so forth.

209. Nor is the blissful sheath the Supreme Self, because it is endowed with the changeful attributes, is a modification of the Prakriti, is the effect of past good deeds, and imbedded in the other sheaths which are modifications.

217. That which clearly manifests Itself in the states of wakefulness, dream and profound sleep; which is inwardly perceived in the mind in various forms as an unbroken series of

egoistic impressions; which witnesses the egoism, the Buddhi, etc., which are of diverse forms and modifications; and which makes Itself felt as the Existence-Knowledge-Bliss Absolute; know thou this Atman, thy own Self, within thy heart.

230. Similarly, the whole universe, being the effect of the real Brahman, is in reality nothing but Brahman. Its essence is That, and it does not exist apart from It. He who says it does is still under delusion - he babbles like one asleep.

259. That which is free from differentiation; whose essence is never non-existent; which is unmoved like the ocean without waves; the ever-free; of indivisible Form - that Brahman art thou, meditate on this in thy mind.

267. Even after the Truth has been realized, there remains that strong, beginningless, obstinate impression that one is the agent and experiencer, which is the cause of one's transmigration. It has to be carefully removed by living in a state of constant identification with the Supreme Self. Sages call that Liberation which is the attenuation of Vasanas (impressions) here and now.

291. That in which there is this reflection of the universe, as of a city in a mirror - that Brahman art thou; knowing this thou wilt attain the consummation of thy life.

296. Therefore give up the identification with this lump of flesh, the gross body, as well as with the ego or the subtle body, which are both imagined by the Buddhi. Realising thy own Self, which is Knowledge Absolute and not to be denied in the past, present or future, attain to Peace.

302. The treasure of the Bliss of Brahman is coiled round by the mighty and dreadful serpent of egoism, and guarded for its own use by means of its three fierce hoods consisting of the three Gunas. Only the wise man, destroying it by severing its three hoods with the great sword of realization in accordance with the teachings of the Shrutis, can enjoy this treasure which confers bliss.

315-316. Look upon everything, under all circumstances, always, everywhere and in all respects, as Brahman and Brahman alone. Through the strengthening of the longing to be one with Brahman, those three are annihilated.

320. One should pass one's time watchfully, if there be any residue of Prarabdha work left.

325. If the mind ever so slightly strays from the Ideal and becomes outgoing, then it goes down and down, just as a play-ball inadvertently dropped on the staircase bounds down from one step to another.

333. Give up dwelling on the unreal, which causes bondage, and should always fix his thoughts on the Atman as "I myself am This". For the steadfastness in Brahman through the realization of one's identity with It gives rise to bliss and thoroughly removes the misery born of nescience, which one experiences (in the ignorant state).

335. When the external world is shut out, the mind is cheerful, and cheerfulness of the mind brings on the vision of the Paramatman. When It is perfectly realised, the chain of birth and death is broken. Hence the shutting out of the external world is the stepping-stone to Liberation.

344. It is extremely difficult to conquer the projecting power unless the veiling power is perfectly rooted out. And that covering over the Atman naturally vanishes when the subject is perfectly distinguished from the objects, like milk from water. But the victory is undoubtedly (complete and) free from obstacles when there is no oscillation of the mind due to the unreal sense-objects.

349-350. Like iron manifesting as sparks through contact with fire, the Buddhi manifests itself as knower and known through the inherence of Brahman. As these two (knower and known), the effects of the Buddhi, are observed to be unreal in the case of delusion, dream and fancy, similarly, the modifications of the Prakriti, from egoism down to the body and all sense-objects are also unreal. Their unreality is verily due to their being subject to change every moment. But the Atman never changes.

351. The Supreme Self is ever of the nature of eternal, indivisible knowledge, one without a second, the Witness of the Buddhi and the rest, distinct from the gross and subtle, the implied meaning of the term and idea "I", the embodiment of inward, eternal bliss.

352. The wise man, discriminating thus the real and the unreal, ascertaining the Truth through his illuminative insight, and realizing his own Self which is Knowledge Absolute, gets rid of the obstructions and directly attains Peace.

360. The truth of the Paramatman is extremely subtle, and cannot be reached by the gross outgoing tendency of the mind. It is only accessible to noble souls with perfectly pure minds, by means of Samadhi brought on by an extraordinary fineness of the mental state.

361. As gold purified by thorough heating on the fire gives up its impurities and attains to its own luster, so the mind, through meditation, gives up its impurities of Sattva, Rajas and Tamas, and attains to the reality of Brahman.

363. By this Samadhi are destroyed all desires which are like knots, all work is at an end, and inside and out there takes place everywhere and always the spontaneous manifestation of one's real nature.

393. The Supreme Brahman is, like the sky, pure, absolute, infinite, motionless and changeless, devoid of interior or exterior, the One Existence, without a second, and is one's own Self. Is there any other object of knowledge ?

407. This apparent universe has its root in the mind, and never persists after the mind is annihilated. Therefore dissolve the mind by concentrating it on the Supreme Self, which is thy inmost Essence.

408. The wise man realizes in his heart, through Samadhi, the Infinite Brahman, which is something of the nature of eternal Knowledge and absolute Bliss, which has no exemplar, which transcends all limitations, is ever free and without activity, and which is like the limitless sky, indivisible and absolute.

409. The wise man realizes in his heart, through Samadhi, the Infinite Brahman, which is devoid of the ideas of cause and effect, which is the Reality beyond all imaginations, homogeneous, matchless, beyond the range of proofs, established by the pronouncements of the Vedas, and ever familiar to us as the sense of the ego.

410. That which resembles the placid ocean and is without a name, in which there are neither merits nor demerits, and which is eternal, pacified and One.

413. After the body has once been cast off to a distance like a corpse, the sage never more attaches himself to it, though it is visible as an appearance, like the shadow of a man, owing to the experience of the effects of past deeds.

419. The result of dispassion is knowledge, that of Knowledge is withdrawal from sense-pleasures, which leads to the experience of the Bliss of the Self, whence follows Peace.

424. When the sense-objects excite no more desire, then is the culmination of dispassion. The extreme perfection of knowledge is the absence of any impulsion of the egoistic idea. And the limit of self-withdrawal is reached when the mind-functions that have been merged, appear no more.

425. Freed from all sense of reality of the external sense-objects on account of his always remaining merged in Brahman; only seeming to enjoy such sense-objects as are offered by others, like one sleepy, or like a child; beholding this world as one seen in dreams, and having cognition of it at chance moments - rare indeed is such a man, the enjoyer of the fruits of endless merit, and he alone is blessed and esteemed on earth.

453. Prarabdha work is certainly very strong for the man of realization, and is spent only by the actual experience of its fruit; while the actions previously accumulated and those yet to

come are destroyed by the fire of perfect knowledge. But none of the three at all affects those who, realizing their identity with Brahman, are always living absorbed in that idea. They are verily the transcendent Brahman.

454. For the sage who lives in his own Self as Brahman, the One without a second, devoid of identification with the limiting adjuncts, the question of the existence of Prarabdha work is meaningless, like the question of a man who has awakened from sleep having any connection with the objects seen in the dream-state.

456. He has no desire to substantiate the unreal objects, nor is he seen to maintain that dream-world. If he still clings to those unreal objects, he is emphatically declared to be not yet free from sleep.

462-463. "If the effects of ignorance are destroyed with their root by knowledge, then how does the body live?" - it is to convince those fools who entertain a doubt like this, that the Shrutis, from a relative standpoint, hypothesize Prarabdha work, but not for proving the reality of the body etc., of the man of realization.

472. Thou, too, discriminate this Supreme Truth, the real nature of the Self, which is Bliss undiluted, and shaking off thy delusion created by thy own mind, be free and illumined, and attain the consummation of thy life.

473. Visualize the Truth of the Self with the eye of clear realization. If the meaning of the (Scriptural) words heard from the Guru is perfectly and indubitably discerned, then it can lead to no more doubt.

474. In the realization of the Atman, the Existence-Knowledge-Bliss Absolute, through the breaking of one's connection with the bondage of Avidya or ignorance, the Scriptures, reasoning and the words of the Guru are the proofs, while one's own experience earned by concentrating the mind is another proof.

475. Bondage, liberation, satisfaction, anxiety, recovery from illness, hunger and other such things are known only to the man concerned, and knowledge of these to others is a mere inference.

476. The Gurus as well as the Shrutis instruct the disciple, standing aloof; while the man of realization crosses (Avidya) through Illumination alone, backed by the grace of God.

477. Himself knowing his indivisible Self through his own realization and thus becoming perfect, a man should stand face to face with the Atman, with his mind free from dualistic ideas.

478. Jiva and the whole universe are nothing but Brahman, and that liberation means abiding in Brahman, the indivisible Entity.

479. Realizing, at a blessed moment, the Supreme Truth through the above instructions of the Guru, the authority of the Scriptures and his own reasoning, with his senses quieted and the mind concentrated, (the disciple) became immovable in form and perfectly established in the Atman.

481. My mind has vanished, and all its activities have melted, by realizing the identity of the Self and Brahman.

520. The universe is an unbroken series of perceptions of Brahman; hence it is in all respects nothing but Brahman. See this with the eye of illumination and a serene mind, under all circumstances. Is one who has eyes ever found to see all around anything else but forms? Similarly, what is there except Brahman to engage the intellect of a man of realization ?

531. The consciousness, "I am ...", is independent of circumstances; similar is the case with the realization of the knower of Brahman that he is Brahman.

574. There is neither death nor birth, neither a bound nor a struggling soul, neither a seeker after Liberation nor a liberated one - this is the ultimate truth.

NMT (No-Me Teaching) new series 3

Our Existence and our Consciousness of Existence are the same – both are expressed by the single phrase "I exist". This Existence-Consciousness, "I exist", is our fundamental experience – the essential Non-Dual Self-Consciousness. All that we know about the World depends on what we think about our self. But our knowledge about this "I" is confused. We all believe "I am the Body". Thus we identify our Consciousness "I exist" with a particular Body. This identification is the result of a confused and unclear knowledge of the true nature of Consciousness. Our Consciousness "I exist" is not something material, whereas our Body is material. That which thus mistakes this Body to be "I" is our Mind. Our Mind comes into existence only by imagining itself to be a Body. In Deep Dreamless Sleep we are unaware of either our Mind or our Body. As soon as we wake up, our Mind rises feeling 'I am this Body, I am so-and-so', and only after thus identifying itself as a particular Body does it perceive the external World through the five senses of that Body.

Exactly the same thing happens in Dream – our Mind identifies itself as a particular Body and through the 5 senses of that Dream-Body it perceives a seemingly real and external "World". When we wake up from a Dream, we understand that the Body we mistook to be "I" and the "World" we mistook to be real and external were both in fact only figments of our Imagination.

Thus from our experience in Dream we all know that our Mind has a wonderful power of Imagination by which it is able to create a Body, to mistake that imaginary Body to be "I", and through that Body to project a World which, at the time we perceive it, appears to be every bit as real and external to us as the World that we now perceive in this Waking State.

Repeatedly offered direct advice regarding liberating meditation that began with focusing on, questioning, examining, even challenging this Ego "I", this individual self.

Some more selections from a great Ramana Maharshi desciple:

Though the body is needed for *sadhana*, one should not identify with it. We should make good use of it, and look after it well, but we should not pay too much attention it.

There are so many thoughts in the Mind. Thought after thought after thought, they never stop. But there is one thought that is continuous, though it is mostly subconscious: "I am the Body." This is the string on which all other thoughts are threaded. Once we identify ourselves with the Body by thinking this thought, *Maya* follows. It also follows that if we cease to identify ourselves with the body, *Maya* will not affect us any more. *Maya* is fundamentally non-existent. Bhagavan [Sri Ramana Maharshi] said that *Maya* literally means "that which is not". It is unreal because everything that *Maya* produces is an outgrowth of a wrong idea. It is a consequence of taking something to be True that is not really True. How can something that is not real produce something that is real ? Something that does not exist cannot be the cause of suffering or of anything else.

Maya may appear to be real, to have a real existence, but this is a false appearance. The truth is: it is not real; it has no existence at all. To get rid of this "I am the body" feeling and of the *Maya* that is produced by it ? It goes when there is equanimity of outlook that leaves one unaffected by extreme opposites such as happiness and unhappiness, pleasure and pain. Then the idea "I am the body" is no longer present, and *Maya* is transcended.

By itself, this Body is inert and lifeless. Without the Mind, the Body cannot function. And how does the Mind function ? Through the 5 Senses that the Body provides.

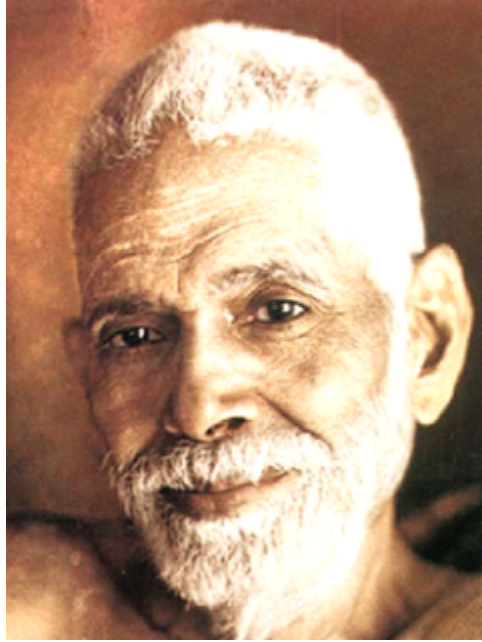
If we want to go beyond the Body, beyond the Mind, we have to understand and fully accept that all the information the Senses provide is not real. Like the mirage that produces an illusory oasis in the desert, the Senses create the impression that there is a real World [RWOT] in front of us that is being perceived by the Mind. The apparent reality of the World is an Illusion. It is merely a misperception. When the Mind perceives a *snake* where in Reality there is only a rope, this is clearly a case of the Senses projecting an imaginary image onto a Real Substratum. This, on a large scale, is how the unreal appearance of the World is projected by the Mind and the Senses onto the underlying Reality of the Self. Once this happens, we see the Superimposition, the unreal names and forms we have created, and we forget about the Substratum, the reality that underlies them. Many examples are given – if you see a carved wooden *elephant*, for example, at some point you forget that it is only wood. You see the form of the carving, and your mind gives that form the name "elephant".

While your mind is registering this name and this form, you are no longer registering the object as a block of wood. It is the same when you see *jewelry* made out of gold. You see a shape, call it a *ring* or a *necklace*. and you temporally forget what it is made of.

Self-Inquiry is the process by which attention is put on the Substratum instead of on the names and forms that are habitually imposed on it. Self is the Substratum out of which all things appear to manifest, and the *jnani* is the one who is continually aware of the Real Substratum. He is never deluded into believing that the names and forms that are perceived by the senses have any real existence. Whatever we see is unreal. It has no more reality than the objects we perceive in our dreams. We think we live in a real, materially substantial World, and that our Minds and Bodies are real entities that move around in it. When the Self is seen and known, all these ideas fade away and one is left with the knowledge: Self alone exists.

Self-Inquiry must be done continuously. It doesn't work if you regard it as a part-time activity. You may be doing something that doesn't hold your interest or attention, so you think, "I will do some Self-Inquiry instead". This is never going to work. You may go 2 steps forward when you practice, but you go 5 steps backward when you stop your practice and go back to your worldly affairs. You must have a lifelong commitment to establish yourself in the Self. Your determination to succeed must be strong and firm, and it should manifest as continuous, not part-time effort. For many lifetimes you have been immersed in Ignorance. You are habituated to it. All your deeply rooted beliefs, all your patterns of behavior reinforce ignorance and strengthen the hold it has over you. This Ignorance is so strong, so deeply enmeshed in all your psychological structures, it takes a massive effort over a long period of time to break free from it. The habits and beliefs that sustain it have to be challenged again and again.

NMT (No-Me Teaching) new series 4:



Knowing that our Mind possesses a great power of self-deception, we should suspect that the Body we take to be "I" and the World we take to be real in our Waking State is in fact be nothing more than mental projection, just like the Body and World that we experience in Dream. We may be able to point out differences between Waking and Dream, but we can note that those differences are superficial,

If we compare the World drama we see in Waking or Dream to a *drama* we see on a *cinema screen*, we may say that the *drama* seen in Waking is a better quality and more impressive production than that seen in Dream, but both thoughts, productions of our Mind which sees them.

In both states our Mind rises, attaching itself to a Body by taking it to be "I", and through the Senses of that Body it sees a World bound within the limits of Time and Space, and filled with people and other objects.

When we analyze our experience in our 3 states of Waking, Dream and Deep Dreamless Sleep, we see that we confuse our Consciousness "I" to be different things at different times. In Waking we mistake our present Body to be "I", in Dream we mistake some other imaginary Body to be "I", and in Deep Dreamless Sleep we mistake non-consciousness to be "I".

What we were in fact unconscious of in Deep Dreamless Sleep was our Mind, our Body and the World, but not our own Existence. Our experience in Deep Dreamless Sleep was not that we ceased to exist, but only that we ceased to be aware of all the thoughts and perceptions that we are accustomed to experiencing in the Waking and Dream states. When we say, "I was unaware of anything", we say that "I" was in Deep Dreamless Sleep, that we existed and knew that we existed at that time.

Some more selected verses from the Maharshi disciple:

Ignorance is Ignorance of the Self, and to remove it Self-Awareness is required. When you come to an Awareness of the Self, Ignorance vanishes. If you don't lose contact with the Self, Ignorance can never arise. If there is darkness, you remove it by bringing Light. Darkness is not something real and substantial that you have to dig out and throw away. It is just an absence of Light, nothing more. When Light is let into a dark room, the darkness is suddenly no longer there. It did not vanish gradually or go away piece by piece; it simply ceased to exist when the room became filled with Light. This is just an analogy because the Self is not like other lights. It is not an object that you either see or don't see. It is there all the time, shining as your own Reality. If you refuse to acknowledge its Existence, if you refuse to believe that it is there, you put yourself in an imaginary darkness. It is not a real darkness. It is just your own willful refusal to acknowledge that you are Light itself. This self-inflicted Ignorance is the darkness that has to be banished by the light of Self-awareness. We have repeatedly to turn to the light of the Self within until we become one with it.

Bhagavan [*Sri Ramana Maharshi*] spoke about turning inwards to face the Self. That is all that is needed. If we look outwards, we become entangled with objects and we lose awareness of the Self shining within us. But when, by repeated practice, we gain the strength to keep our focus on the Self within, we become one with it and the Darkness of Self-Ignorance vanishes. Then, even though we continue to live in this false and unreal body, we abide in an Ocean of Bliss that never fades or diminishes. This is not going to happen in a moment because lifetimes of wrong and ignorant thinking have made it impossible for most of us to focus intently and regularly on the Self within. If you leave your house and start walking away from it, and if you continue this habit over many lives, you will probably be a long, long way from home when you finally decide that you have had enough and that you want to go back to where you started from. Don't be discouraged by the length of the journey, and don't slacken in your efforts to get home. Turn 180° to face the Source, of your outward journey, and keep moving back to where you started.

Ignore the pain, the discomfort, and the frustration of seeming not to get anywhere. Keep moving back to your Source, and don't let anything distract you on the way. Be like the river on its journey back to the sea. It doesn't stop, take diversions, or decide to flow uphill for a while. It doesn't become distracted. It just moves slowly and steadily back to the place its water originated from. And when the river dissolves in the Ocean, river is no more. Only Ocean remains.

NMT (No-Me Teaching) new series 5:

Jiva [the individual self] came from *Siva* [the Absolute] and has to go back to *Siva* again. If there is a big charcoal *fire*, and one burning ember jumps out, the *fire* in the ember will soon

go out. To reignite it, you have to put it back into the *fire*, back into its burning source. There is no happiness in separation. The *Jiva* has no Happiness, contentment or Peace so long as it remains a separate being. The separate being comes from the Self. It has to go back there and end there. Only then will there be Eternal Peace.

The energy of the Mind comes from the Self. In the Waking State the Mind functions as a separate entity. In the Deep Dreamless Sleep it goes back to the Source. Again and again it comes out and goes back. It does this because it doesn't know the Truth of what it really is. It is Self and Self alone, but its Ignorance of this fact makes it miserable. It is this feeling of separateness that gives rise to desires, suffering and unhappiness. Keep the Mind in the Self. If you can do this, you can live in Peace both while you are awake and also while you are asleep. In Deep Sleep all differences are dropped. If you keep the Mind in the Self during the Waking State, there will also be no differences, no distinctions. You will see everything as your own Self.

Bhagavan [*Sri Ramana Maharshi*]

"If the Mind be that *eye*, then subtle forms are seen; thus the seeing *eye* and the objects seen are of the same nature; that is. If the *eye* be itself a form, it sees nothing but forms. But neither the physical *eye* or the Mind has any power of vision of its own. The real *Eye* is the Self. Being formless, being the pure and infinite Consciousness, the Reality, it does not see forms."

The Self shines all the time. If you can't see it because your mind has obscured it or fragmented it, you have to control your vision. You have to stop observing with the eye of the mind, because that eye can only see what the mind projects in front of it. If you want to see with the eye of the Self, switch the projector you that all is one and indivisible.

Because we associate Consciousness with Existence & we are conscious of all the thoughts and perceptions that make up our life in Waking and in Dream, we consider Deep Dreamless Sleep to be a state of unconsciousness. But we should examine the so-called non-consciousness of Deep Dreamless Sleep. The Consciousness that knows thoughts and perceptions is our Mind, which rises and is active in Waking and Dream, but which subsides in Deep Dreamless Sleep. But this rising and subsiding Consciousness is not our real Consciousness. We are conscious not only of the two states of Waking and Dream, in which our Mind rises to experience thoughts and Perceptions, but also of a 3rd state, Deep Dreamless Sleep, in which our Mind has subsided in a State without thoughts and Perceptions.

This fact that we are conscious of Deep Dreamless Sleep as a State distinct from Waking and Dream shows that we are the Consciousness that underlies the rising and subsiding of the transient Consciousness that we call "Mind". The Consciousness that enables us to affirm

confidently, "I did exist in Deep Dreamless Sleep, but I was unconscious of anything", is not our "rising Consciousness" but our True Existence Consciousness.

This Existence Consciousness, which exists in all our 3 states, is our Real Consciousness, and is what is truly denoted when we say "I exist". Our Mind, the "rising Consciousness" that appears in Waking and Dream and disappears in Deep Dreamless Sleep, is only a spurious form of Consciousness, which on rising mistakes itself to be *both* our basic Consciousness "I exist" and this material Body

Some more selected verses from the Maharshi disciple:

Reach your inner core when the Guru reveals to you the Peace that is your real nature. When the Guru tells you that you are the Self, there is a power and an authority in those words that can make them become your own Reality. If you are pure and ready, no practice will be required. One word from a *jnani* and his state will become yours too.

Everything we see in this Waking State-is a dream. These dreams are our thoughts made manifest. Bad thoughts make bad dreams and good thoughts make good dreams, and if you have no thoughts, you don't dream at all. But even if you do dream, you must understand that your dream is also the Self. You don't have to suppress thoughts or be absolutely thoughtless to abide as the Self. If you know that even your Waking and Sleeping dreams are the Self, then the thoughts and the dreams they produce can go on. They will not be a problem for you any more. Just be the Self at all times. In this state you will know that everything that appears to you is just a Dream.

The Waking State, which you take to be real, is just an unfolding dream that has appeared to you and manifested in front of you on account of some hidden desire or fear.

Your *vasanas* sprout and expand miraculously, creating a whole Waking-Dream World for you. See it as a dream. Recognize that it is just an expansion of your thoughts. Don't lose sight of the Self, the substratum on which this vast, believable dream is projected. If you hold onto the knowledge "I am the Self" you will know that the dreams are also the Self, and you won't get entangled-in them.

A great Power of the Self can you in the right place at the right time; it makes you say the right things to the people you meet. This Power takes you over so completely, you no longer have any ability to decide or discriminate. The Ego that thinks, "I must do this" or "I should not do that" is no longer there. The Self simply animates you and makes you do all the things that need to be done. If you are not in this state, then use your discrimination wisely.

So, while you still have an Ego, and the power of discrimination that goes with it, use it to find in the presence of an enlightened being. If you spend time in the proximity of a *jnani*,

his Peace will sink into you to such an extent that you will find yourself in a state of Peace. If, instead, you choose to spend all your time with people whose minds are always full of bad thoughts, their mental energy and vibrations will start to seep into you. I tell you regularly, "You are the Self. Everything is the Self." Advaita may be the ultimate experience, but it is not something that a Mind that still sees distinctions can practice.

Inquire 'Who am I?' or 'What is my real nature?' The nature of the Self is nothing but Peace. If you are not aware of that Peace, it means that you are identifying with something that is not the Self. As long as you hear, taste and smell things, you identify with the Body. When the perceptions and the perceiver of them vanish, you become aware of the Peace.

NMT (No-Me Teaching) new series 6:



another Maharshi disciple, Master Nome

By discriminating our experience in our 3 States of Waking, Dream and Deep Dreamless Sleep, we can see that though we take ourselves to be a Body limited by Time and Space, we are in fact the Consciousness that underlies the appearance of these 3 States, in only 2 of which the sense of Existence as a Body and the consequent limitations of Time and Space are experienced.

By itself, a theoretical understanding will not and cannot give us true and lasting Happiness, because it cannot destroy our deep-rooted sense of Mis-identification with the Body, which is the root of all Ignorance, and the cause of all Suffering.

That which understands this Truth theoretically is only our Mind or Intellect, and our Mind cannot function without first identifying itself with a Body. Since our Mind or Intellect is

thus a confused knowledge whose existence is rooted in Ignorance about who or what we really are, no intellectual understanding can ever by itself give us true Self-Knowledge. Self-Knowledge can only be gained by direct experience of the pure unlimited Consciousness which is our real self, because only such experience can root out the

Ignorance that we are anything other than that Consciousness.

Therefore a theoretical understanding of the Truth can be of real benefit to us only if it prompts us to investigate our essential Consciousness of Existence – our simple Self-Consciousness, "I exist" – and thereby attain through direct experience a clear knowledge of our own True Nature. Only by attaining such a clear knowledge of the Consciousness that is truly "I", can we destroy our primal Ignorance, the confused and mistaken knowledge that we are the Mind, the limited form of Consciousness that identifies a Body as "I". Some more selected verses from the Maharshi disciple:

You need not hold on to *That* because you are *That* all the time. That is enough. You are *That*. How can you hold on to *That*, or feel separate from it, or try to get it back, or lose it ? If *That* is your real nature, how can you pretend that you are nearer to it in 1 of 2 places and separate from it when you are somewhere else ?

Your understanding or your lack of it does not affect the truth of what I am saying. You are *That*. See who you are and there will be nothing obstructing the experience of this fact. You identify with your Body and your Mind. Your Mind is making you believe that a certain experience can only happen when you are in a particular place. Give up this identification and you will find that the Self is everywhere. You will see it, know it and be it wherever you go. Everything is Self, including you yourself.

Meditate "I am the Self." If you do this, the idea that you are the Body will go. "I am the Self" is still an idea, and as such, it belongs in *Maya*, along with all other ideas. But you can begin to conquer *Maya* by giving up utterly wrong ideas that bind you and cause you trouble. How to do this? Replace them with ideas that are a better reflection of the Truth, and which are helpful in leading you to that Truth.

If you want to cut iron, you use another piece of iron. In battle, if someone shoots an arrow at you, you shoot one back. In *Maya*, if the arrow of a bad idea comes speeding towards you, dodge it. Don't let it stick to you or you will end up in pain. Then, in retaliation, fire back the arrow of "I am the Self" at the place where the wrong idea came from. *Sadhana* is a battlefield. You have to be vigilant. Don't take delivery of wrong beliefs and don't identify with the incoming thoughts that will give you pain and suffering.

But if these things start to happen to you, fight back by affirming, "I am the Self" – "I am the Self" – "I am the Self" – "I am the Self". These affirmations will lessen the power of the 'I

am the body' arrows and eventually they will armor-plate you so successfully, the "I am the Body" thoughts that come your way will no longer have the power to touch you, affect you or make you suffer. This fight all takes place within *Maya* because in reality you are peace and peace alone. But while you are suffering in *Maya* you can use these thoughts as a means of ultimately conquering it.

If it is constant, it will be enough. If you don't forget your real Self, that will be enough. Your real Self is everything. Not an atom exists apart from the Self. You, the real You, the Self, are all inclusive.

When I say give up your identification with the "I am the Body" idea, I don't mean that you are not the Body. I mean that you should give up the idea that you are only the Body. You are all bodies, all things, all creation, but paradoxically, this knowledge will not come to you unless you give up identifying with particular objects, such as "I am the Body", and limiting thoughts such as "I am so-and-so". When you have given up all thoughts, all identifications, the true knowledge suddenly dawns on you: "I am the unmanifest Self and I am also the whole of manifestation."

"This physical Body is not you; the Mind is not you. Go beyond them to see what is really behind them." This is done to make people give up their incorrect, limiting ideas, so they can have a direct experience of what is truly Real.

Prior to excerpting another Ramana Maharshi disciple in the text below we institute a new series here concerning the so-called *Fine-Tuned* Universe similarly termed the *Anthropic Principle*. Bracketed immediately below is a disclaimer and a reminder that will be repeated from time to time to recall to mind the purpose for delving into such a discussion that purpose would be to see that:

[In the unreal reflection called the "Universe", a product of an unreal Mind, even there, Infinite Intelligence is evident and inspiring.]

Fine-Tuned Universe 1:

In 1913, a chemist, Lawrence Joseph Henderson in his *The Fitness of the Environment*, noted the "importance of Water and the Environment with respect to living things", pointing out that "Life depends entirely on the very specific Environmental conditions on Earth, especially with regard to the prevalence and properties of Water." Besides multifold coincidence of close tolerances with regard to Water and other necessities such as the composition of the Atmosphere, all are affected by Planetary temperature, the protective Magnetic Field, duration of the Seasons, and so on.

The significance of the observation was lost for half a century until in 1961, physicist, Robert H. Dicke again declared that: certain forces in Physics: Gravity Electromagnetism, ... were perfectly fine-tuned in order for Life to exist anywhere in the Universe.

The issue was again essentially buried for another score of years until Fred Hoyle in his 1984 *Intelligent Universe* stated that: "the chance of obtaining even a single functioning protein by chance combination of amino acids to a star system full of blind men solving *Rubik's Cube* simultaneously."

Biochemistry has since argued, with some plausibility, that even complex molecules of life can be logically deduced from causative chains of interaction starting with far similar initial components. So the issue of a fine-tuned Universe shifted to more primal issues such as the prevalence of Carbon itself and likewise the Oxygen required in our Atmosphere, and for the proliferation of Water.

In the so-called "Triple-Alpha Process" the so-called "'Hoyle state", the 3rd-lowest energy state of the Carbon-12 nucleus, namely 7.656 MeV above ground fits fortunately within a rough 7.3 – 7.9 MeV range, to allow sufficient abundance of Carbon.

A refined range of 7.596 – 7.716 MeV has been claimed, along with a Fine-Tuning of the Nuclear Strong Force to a precision of less than 0.5%, both for Carbon & similar ranges hold for Oxygen.

Likewise, the Electromagnetic Force must be Fine-Tuned to a precision of less than 4% to prevent loss of both Carbon & Oxygen. Many dozens of other factors also come into play and must hold simultaneously and essentially independently. This all leads to a net probability estimate indicating the unlikelihood of advanced Life, never mind intelligent Life anywhere in the Universe, without incredible Fine tuning of physical parameters that could theoretically have been different.

A few salient points will be raised when this series is taken up again. But for the moment, we end with a quick look at just how improbable the Fine-Tuning of the Universe actually seems to be.

Considering the number of atoms, molecules, protons, electrons, positrons, mesons, strings, all kinds of sub-nuclear particles that few of us know anything about – the countless number of those in the knowable Universe. This number is said to be generously estimated as less than a number that starts with one and has 80 zeros following it.

Now if we have 86 zeros, that's 1 Million of such Universes, 89 being Billion, 92 zeros being a Trillion, and so on. Can you imagine how vast the number were talking about ?

When we go further up to 100 zeros that's called a Googol, that which the Google search engine was named after, with a little bit of different spelling. Now extend that Googol to a number with again 109 zeros. That's 1 billion of that much, and go all way to 200 zeros, beyond all imaginations 300 zeros to 400 zeros to 500 zeros.

The chance of the Universe being as fine-tuned so as to allow Life of any kind, never mind Intelligent life seems to be 1 in again the number is a 1 followed by 500 zeros. Some have even extended this to 1000 zeros.

Now this actually caused some Physicists who were Agnostic or Atheistic to turn back to the Theism of their childhood. Most stood their ground, fixed in the predominant philosophy of Scientists, namely that of Atheism.

If there is no God. the only way to explain these long, long odds is to have a Multi-Verse with that many Universes, countable with 1 with 100 zeros. 500 zeros. 1000 zeros. all unknowable. all unprovable. all having no impact on us. and all being totally irrelevant – a pure figment of Imagination.

Their only support is that either the Multi-Verse exists, to make this unlikely Fine-Tuned chance somewhat probable, or there's an Divine Intelligence to Universe. Since Divine Intelligence is totally unacceptable to these "wise and intelligent" people, then there must be a Multi-Verse of such preposterous proportions.

This is the sad state of Philosophy and Science at the present time. And so to both inspire ourselves with the Fine-Tuning of the Universe, and to have a chuckle at the expense of those who "lead us intellectually", we will take up a few of these points in other episodes of this particular series of the Fine-tuned Universe.

Physicist Paul Davies in his book on the topic summarizes that: "There is now broad agreement among physicists and cosmologists that the Universe is in several respects 'fine-tuned' for life" ... "the conclusion is not so much that the Universe is fine-tuned for life; rather it is fine-tuned for the building blocks and environments that life requires."

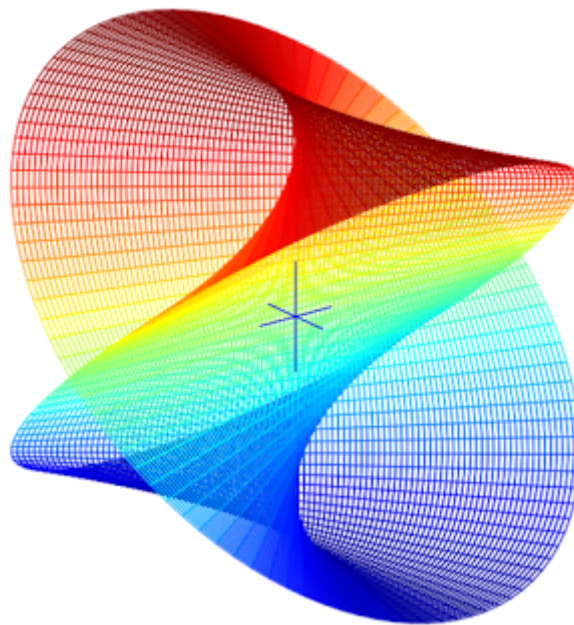
Some selections adapted from the Maharshi disciple, Master Nome:

Knowledge is as formless as is Existence itself is Formless Being- Consciousness. Knowledge of this is realized by deep Self-Inquiry as to what we really are. The Knowledge is as formless as Existence is. There is then, in truth, no form to the Self-Inquiry – yet its direction is *inward*, and *non-objective*. It is of the very same nature as the Space-like Being-Consciousness that you are trying to realize. Because it is of the same nature, by Self-Inquiry, one's whole sense of Identity is absorbed so that we abide in *That*, as *That* [Being-Consciousness] itself. Whatever is a form of so-called "knowledge" is not the Self, and is not

True Knowledge. Thought-transcendent Knowledge, however, is True Knowledge. What is thought-transcendent is also, obviously. Sense-transcendent.

With Self-Inquiry, find within yourself the interior, formless, non- thought Knowledge of your own Existence. Whatever is conceived should be considered as "not this" – *neti*. Whatever is *conceived* is not a definition for the Self. The *unconceived*, the unformed, is utterly Non-Dual. It is only One, the singular Knowledge of One Existence – so Non-Dual in nature that the Knowledge and the Existence cannot be separated, even to the least degree. So. Inquire, within yourself, in meditation, "Who am I ?" Do not engage yourself, do not entangle yourself, with anything *conceived* – treating all such conceptions as insubstantial Imagination. "Who am I ?" Go to the very root of conception. and beyond it – "Who am I ?" Beyond conception. in the essence of your Being. lies the vast, formless. space-like Knowledge. Inquire. and realize it for yourself.

NMT (No-Me Teaching) new series 8:



Prior to excerpting another Ramana Maharshi disciple in the text below we continue the series: *Fine-Tuned Universe 2*, the so-called *Fine-Tuned Universe* similarly termed the *Anthropic Principle*. Bracketed immediately below is a disclaimer and a reminder that will be repeated from time to time to recall to mind the purpose for delving into such a discussion that purpose would be to see that:

[In the unreal reflection called the "Universe", a product of an unreal Mind, even there, Infinite Intelligence is evident and inspiring.]

Fine-Tuned Universe 2:

The previously introduced "Fine-Tuned Universe" refers to the premise that a small change in several of the dimensionless fundamental physical constants would make the Universe (*progressively more*) radically different & specifically incapable of supporting Life, advanced Life, & presumably intelligent Life [*if consciousness could ever be "scientifically" explained*].

John Gribbin & Martin Rees in their 1989 *Cosmic Coincidences* asked: "The conditions in our Universe really do seem to be uniquely suitable for Life forms like ourselves, and perhaps even for any form of Organic complexity. But the question remains – is the Universe tailor-made for man ?"

The previously mentioned Paul Davies noted that the Strong Nuclear Force "coupling constant" were only 2% stronger, then diprotons $H-H^{2+}$ would fuse prior to Deuterium and Helium, & there would be no stars, no Life. Hydrogen, 75% of the Universe's nuclei would be consumed in few minutes after Big Bang.

While the Standard Model of Particle Physics requires 25 freely adjustable parameters with an additional parameter for Gravitation, the Cosmological Constant, the aboce quoted Martin Rees first described Fine-Tunong with 6 dimensionless physical constants (*ratios where the units canceled*).

- 1) "N" – strength of Electromagnetism to the strength of Gravity for protons, 10^{36} . If significantly smaller, only small short-lived Universe would result.
- 2) "ε" – measure of nuclear efficiency of fusion from Hydrogen to Helium, in part determined by strength of Strong Nuclear Force. At 0.007, it could not tolerate a ± 0.001 deviation without preventing existence of all Hydrogen or no Hydrogen respectively.
- 3) "Ω" = "Omega" – the "Density Parameter": the relative importance of Gravity & the Expansion Energy in the Universe, the ratio of the Mass Density of the Universe to the "Critical Density" for galaxy-collapse. At approximately = 1, a larger value with Gravity a little too strong compared to Dark Energy & initial Metric Expansion would have the Universe collapse before Life could evolve. If Gravity were too weak, there would be no stars & thus no Life.
- 4) "λ" = "Lambda" – the Cosmological Constant, the ratio of the density of Dark energy to the same Critical Energy Density of the Universe. This even far, far closer to 1, namely, a natural dimensionless value of Planck units of 10^{-122} . This means, unpredictable Unity within 122 decimal places. With no effect on structures smaller than Billion light-years across, a slightest deviation would allow no stars.

5) "Q" – the Gravitational Energy required to pull a large galaxy apart compared to the energy equivalent of its mass, $\sim 10^{-5}$. If too small, no stars form; if too large, too violent a Universe for stars to survive

6) "D1" – spatial dimensions in Space-Time, 3, whereas theoretically possible 2 or 3 could not support Life, advanced Life, & presumably intelligent Life.

These being handful, many others combine to predict the long, long odds.

Some more selected verses from the other Maharshi disciple [*other than Master Nome*]:

Since you forget your real Self, the only way is to go back to your real Self. If you keep the *light* on all the time, darkness cannot enter your room. Even if you open the door and invite it to come in, it cannot enter. Darkness is just an absence of *light*. In the same way, mind is just a self-inflicted area of darkness in which the *light* of the Self has been deliberately shut out. You live in the darkness by insisting on believing ideas that have no validity, and you live in the *light* of the Self when you have given up all ideas, both good and bad. Believing that I am a Body and a particular person is a bad habit that has become very strong because you have reinforced and strengthened it over many lifetimes. This will go if you meditate on your real Self. The habit will melt away, like ice becoming water.

Forgetfulness of the Self happens because of Non-Inquiry. So I say, "Remove the forgetfulness through Inquiry". Forgetfulness or non-forgetfulness is not a part of your destiny. It is something you can choose from moment to moment. You have the freedom either to identify with the Body and its activities, and in doing so forget the Self, or you can identify with the Self and have the understanding that the Body is performing its predestined activities, animated and sustained by the power of the Self. If you have a lamp and you forget to put oil in it, the light goes out. It was your forgetfulness and your lack of vigilance that caused the light to go out. Your thoughts were elsewhere. They were not on tending the lamp. In every moment you only have one real choice: to be aware of the Self or to identify with the Body and the Mind. If you choose the latter course, don't blame God or God's will, or predestination. God did not make you forget the Self. You yourself are making that choice every second of your life.

The Self is always present. Nothing obstructs your awareness of it except your self-inflicted ignorance. Our efforts, our *sadhana* [spiritual practice, meditation Self-Inquiry], are directed towards removing this Ignorance. If this Ignorance is removed, the real Self is revealed. This revelation is not part of Destiny [*harma*]. Only the outer bodily activities are destined.

The Guru [*Bhagavan*] is always present, inside you and in front of you. If you don't cover the vision of the Guru with your Ego, that will be enough. The Ego is the "I am the Body" idea. Remove this idea and you shine as the Self. That is the only thing you need to do in this life. The various events of your life — all the things that are going to happen to you — they are all destined. If you don't want them to happen, they will still occur, even if you try to

avoid them. And if you want things that are not in your destiny, they won't come to you. There is no point worrying about the outer events of your life.

The desire for Enlightenment is necessary because without it you will never take the necessary steps to realize the Self. A desire to walk to a particular place is necessary before you take any steps. If that desire is not present, you will never take the first step. When you realize the Self, that desire will go. If the intensity to know yourself is strong enough, the intensity of your yearning will take you to the Self. Your most important objective must be realizing the Self. If you have not done this, you will spend your time in Ignorance & Illusion.

NMT (No-Me Teaching) new series 10 a:

Prior to presenting a Consciousness-Meditation offered by some Ramana Maharshi disciples, we share some thoughts.

Notes from a (contemporary) Spiritual Diary

How can I be certain that my inner true self is spiritual, perfectly happy, complete, & even divine? For one assurance, there is the consistent, unchanging testimony of the Wise throughout all the millennia, in disparate cultures & nations.

Closer to home, for just one more of many examples or instances of assurance, there is my own growing interest in deeper Reality, & my own expanding ability to see & comprehend the subtle inner Truth.

Only the Real in me is attracted to the Real. Only the Real in me intuits & catches a glimmer of profundity. Only the Real is capable of understanding Non-Dual Teaching in the many "secret" places in which it can readily be found.

Seek sincerely, reject ego-massaging half-truth, & be amazed at how fast & how deeply one can comprehend, can attain certainty. One can know with certainty, the inner, wordless answer to "*Who am I ?*"

How could it be otherwise ? Self-deception may have continued for eons & could continue for eons more. But the façade of Illusion, *Maya*, can crumble in the snap of a finger. Let the sleeper awaken! Be at Peace in Joy, Freedom, & Happiness.

Our inner core, our Being, is actually the unflinching, steady, Knowledge that "*I exist.*" That Knowledge shines, not within some individual "consciousness", in & as non-multiple, universal, Non-Dual Consciousness.

Illusory self-focusing down as if an “island” of personal ego-self-consciousness in some oceanic Universe, a RWOT *real-world-out-there* – that Dream seems to crumple my innate Vastness into a tiny bubble of personal identity.

NMT (No-Me Teaching) new series 10 b:



Appearing in the Waking State (*other than the various dream-worlds*) seems to recur over a short life-time of a century, or less, the outer RWOT seems to hold out hope of avoiding pain & promise of enjoyment – sensual, emotional, & mental. For fleeting moments, that World seems to deliver, but then it all slips away, just like youth & ultimately good health & life itself.

Relationships solidify life’s stability in family, friendship, & greater society. But one eventually takes wrong turns & misfortune ever threatens while “all good things must pass.” Why ? Well of course “all things must pass,” good or bad, just like in nightly Dreams with similar trajectories. Those dramas may turn over rapidly until morning when they all vanish. Deep Dreamless Sleep is, however, uniformly filled with Peace (*without details to remember*). For that same Peace in the Waking State, we seek steady livelihood, steady relationships, & various acquisitions.

The Waking State body dies soon enough, even if there are fortunate outer circumstances, for a time, or perhaps even throughout most of that lifetime. But for most of humanity, even that is not the case & for many – far worse – dramatically so, or like those proverbial men who “lead lives of quiet desperation.”

Regardless, Love & Happiness, Peace & Freedom are only ever experienced “within”, in faint glimmers, short-lived flashes, or as God, Guru, one’s true Self, as Reality.

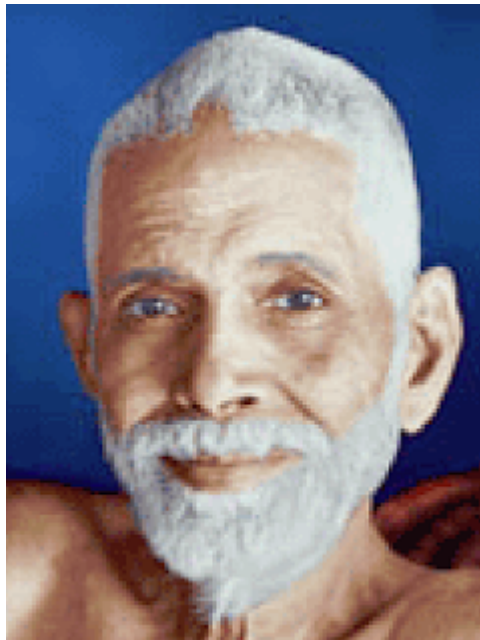
Consciousness-Meditation

"Shut your eyes. Let go of the idea of your own or control Consciousness. Let the infinite

Consciousness be what it is without your trying to control it. Relax & observe Consciousness. Let go of everything & observe Consciousness. Relax completely & observe Consciousness. With as little effort as possible & with a gentle, kind, easy, relaxed approach, observe Consciousness. You just continue with Consciousness watching Consciousness.

There are objects to see Consciousness is empty. There is no thing to observe in Consciousness. Just continue for the entire practice session watching your Consciousness. Only Consciousness watching Consciousness & nothing else.

NMT (No-Me Teaching) new series 11:



Prior to excerpting the other Ramana Maharshi disciple in the text below we continue the series: *Fine-Tuned Universe 4*, the premise that a small change in several of the dimensionless fundamental physical constants would make the Universe incapable of Life. *[In the unreal reflection called the "Universe", a product of an unreal Mind, even there, Infinite Intelligence is evident and inspiring.]*

Fine-Tuned Universe 4:

We previously noted that formation of Hydrogen nuclei during the Big Bang, along with the Carbon and Oxygen atoms initially fused at the center of stars that exploded as supernovae; these Fine-Tuned "coincidences" allowed for solar systems and planets capable of supporting Carbon-based Life dependent on Water and Oxygen.

There has to be a critical rate of expansion if our Universe , avoiding all manner of "recollapse" so that even now, ten Billion years later, it is still expanding at nearly the critical rate. If the rate of expansion one second after the Big Bang had been smaller by even one part in a hundred Quadrillion, the Universe would have recollapsed before it ever reached its present size.

The current age of the Universe must be old enough to allow for the formation of galaxies, stars and planets, and stars that fused Carbon and Oxygen. Quark masses were similarly Fine-Tuned as was the Electromagnetic Fine Structure Constant to allow for the formation of Neutrons, Protons and larger atomic nuclei. Variations in the Light Quark masses of more than 2-3 % would not support The formation of life-essential Carbon and Oxygen, Big Bang Nucleosynthesis sets tight limits on the variations of the Light Quark mass. Some more selected verses from the other Maharshi disciple:

Tayumanavar, Tamil saint:

"My Guru merely told me that I am Consciousness. Having heard this, I held onto Consciousness. What he told me was just 1 sentence, but I cannot describe the Bliss that I attained from holding onto that 1 simple sentence. Through that 1 sentence I attained a Peace and a Happiness that can never be explained in words."

It doesn't happen by itself you have to go on making an effort until the point where you become totally effortless. Up till that moment your effort is needed. The Mind only gets dissolved in the Self by constant practice. At that moment the "I am the Body" idea disappears, just as darkness disappears when the Sun rises.

We have to walk on the Path ourselves to realize the Truth. If you want to go to somewhere, having someone tell you where it is and how to get there will not magically transport you to that place. You have to go to the airport and get on the plane yourself. You have to carry out the instructions the Guru has given you.

Grace shows us the way home by guiding us in the right direction, but we still have to do the work ourselves.

This "I am" Consciousness, is present within all of us. It is not something special that devotees of one particular Guru have. It is our nature, and as such it is common to all. But only a few souls are mature enough or ripe enough to be aware of it. Though it is present within all of us, Grace puts us in touch with it and gives us a taste of what it is like. And once that taste is there, the thirst to realize the Self follows.

If Inquiry into the Self is not taking place, thoughts will be on the Body and the Mind. And while those thoughts are habitually there, there will be an underlying identification: "I am the

Body. I am the Mind." This identification is something that happened at a particular point in time. It is not something that has always been there. And what comes in time also goes eventually, for nothing that exists in time is permanent.

The Self, on the other hand, has always been there. It existed before the ideas about the Body and the Mind arose, and it will be there when they finally vanish.

The Self always remains as it is: as Peace, without Birth, without Death. Through the intensity of your Inquiry you can claim that state as your own. Inquire into the nature of the Mind by asking, with 1-pointed determination, "Who am I ?" Mind is illusory and non-existent, just as the *snake* that appears on the *rope* is illusory and non-existent. Dispel the Illusion of the Mind by intense Inquiry and merge in the Peace of the Self. That is what you are, always.

"Have you realized the Self ?" is sometimes a strange question to answer. It is like having somebody ask you if you have become a human being. You are always a human being. You didn't have to do anything to accomplish it. You are self-evidently a human being, so much so, it is strange to field questions about it. If it is not self-evident then find out who you are.

How does one find out who one is ? You will find out by constantly doing Self-Inquiry. Ask yourself, "Am I the Body ? Am I the Mind ?" When Self-Inquiry is deepened, you understand who you are.

If one is mature, one can realize the Self in this moment. If one is not mature one has to take up *sadhana* to make oneself receptive to the Truth.



NMT (No-Me Teaching) new series 12:

"In saying "I had a Dream; I was in Deep Dreamless Sleep; I am Awake," you admit you were there all the time. It is like a *Cinema*. The *Screen* is always there but various pictures appear on the *Screen* and then vanish. Nothing affects the screen, since you remain ever your own Self in all 3 States. If you know that the 3 States will not trouble you. Just as nothing affected the *Screen*, things that happened during the Waking, Dream, & Deep Dreamless Sleep States do not affect you and you remain your own Self."

Ramana Maharshi

Fine-Tuned Universe 5:

[In the unreal reflection called the "Universe", a product of an unreal Mind, even there, Infinite Intelligence is evident and inspiring.]

The Anthropic Principle says that the Universe appears "designed" for the sake of human Life. The emergence of humans requires physical constants, laws, and properties that fall within certain narrow ranges, Fine-Tuning.

One factor is the ratio of the Gravitational force constant to the Electro-Magnetic force constant. The ratio must hold to one part in 10^{40} (one part in ten thousand trillion trillion) without eliminating the possibility for Life – this ratio being one of some 38 such Anthropic Fine-Tuned Parameters. Of these, the most sensitive is the Space Energy Density (*the self-stretching property of the Universe*). Its value cannot vary by more than one part in 10^{120} and still allow for the stars and planets that Life requires.

Evidence of specific "preparation" for human existence shows up in the characteristics of the Solar System, as well, some 150 Fine-Tuned characteristics. The odds that any given planet in the Universe [*given that planets became possible*] would possess the necessary conditions to support Intelligent Life are now estimated as one in 10^{173} .

Roughly 15 Billion years represents a minimum preparation time for advanced life. But in just 10 Million years or less, Earth will lose its ability to sustain human Life. In fact, this estimate of the human habitability time window may be grossly optimistic. In all likelihood, a nearby supernova eruption, a climatic perturbation, a social or environmental upheaval, or the genetic accumulation of negative mutations will doom the species to extinction sometime sooner than twenty thousand years from now. Some take a mere 100 years to be generous, at least for civilized human Life after Environment decay, poverty, war & disease.

Some more selected verses from the other Maharshi disciple:

If the meditation is not continuous enough, the other part of the Mind becomes predominant.

You have to overpower this Mind that is taking you away from yourself.

We can all be like this if circumstances demand it. There are occasions when a show of anger is needed. We can play the role of being angry, but at the same time we can know that we are just acting out a role that is needed at a particular moment.

Jnani's usually come to their last births with a mountain of *punyas* [merits] on account of what they have done in their previous lives.

The *Jnani* cannot experience all these *punyas* himself, but those who come into contact with him can receive them as blessings. The same thing can be said for all the *papams* [de-merits] that the *Jnani* brings to his final life. A poor man can suddenly become rich if a millionaire takes a liking to him and gives him a lot of money. Those who come to a *Jnani* and do selfless service to him find themselves becoming spiritual millionaires when they receive the *Jnani's* unused *punyas*. And those who come to abuse and insult the *Jnani* end up receiving all his unused *papams*. This is an automatic process. The *Jnani* does not pick and choose the people who are going to be the recipients of these *punyas*. This transfer happens automatically. Devotees grow spiritually by receiving all these blessings. They reach heights that would be difficult or impossible to reach through their own efforts. My own life illustrates this. When I was very young I stayed alone, doing all kinds of spiritual practice by myself. I doubt that I could have experienced the truth of the Self through my own efforts. Fortunately, grace brought me to Bhagavan, and through Bhagavan's Grace I had the opportunity to serve him. My proximity to Bhagavan and the work I did for him made me ready for the Truth.

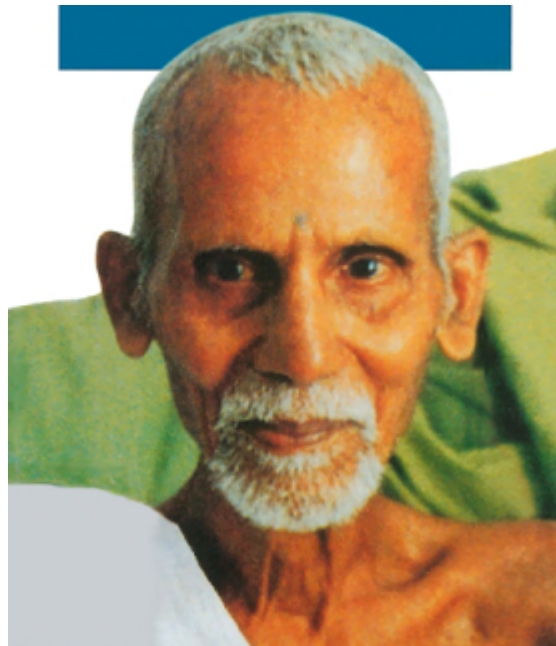
I learned this lesson about the necessity of being in the *Jnani's* Presence early on. After a few weeks there I found myself disappointed by the attitude of many of the people I found around Bhagavan. They seemed to be more interested in gossiping than in doing meditation. I knew that Bhagavan was a great man, but I didn't feel comfortable living with people whom I thought were not taking the spiritual life very seriously. I decided to leave the Ashram and meditate by myself. My attempt to run away was not successful. Bhagavan's grace and power brought me back from Polur, the place I had run away to. As I sat in front of Bhagavan on my 1st day back, Bhagavan looked at me, and while he was looking I began to hear the words of one of the verses from *Ulladu Narpadu Anubandham* resonating in my Heart: I "The Supreme State which is praised and which is attained here in this life by clear Inquiry, which rises in the Heart when association with a *sadhu* is gained, is impossible to attain by listening to teachers, by studying and learning the meaning of the scriptures, by virtuous deeds, or by any other means."

I had never read this work before, so I don't know how these words managed to repeat themselves inside me. No one else heard them except me. The verse praises association with a *Jnani*, saying that association with such a being is far more productive for *sadhaks* than

doing spiritual practice by oneself. After hearing these words I got the courage to stay and serve Bhagavan.

I just listened to what my Guru told me, and I carried out his instructions to the best of my ability. Then, one day in the hall, Bhagavan turned to me and said, "Your *karmas* are over." I had this great opportunity to surrender to a Guru like Bhagavan, to trust him and to serve him. It didn't happen through my own efforts. This kind of thing happens very rarely, for beings such as Bhagavan don't appear very often. If you want to learn, you have to go to school. If you want *Jnana*, you have to go to a *Jnani* I want to speak some more about the Grace of the Guru. Bhagavan told me that the Guru is the Self who is within. The Self manifests in a form and pushes the Minds of devotees towards the Self.

NMT (No-Me Teaching) new series 14:



Annamalai Swami

You have to make an enormous effort to realize the self. It is very easy on the way to stop and fall back into ignorance. At any moment you can fall back you have to make a strong determined ever to remain on the peak when you 1st reach it, but eventually a time will come when you are fully est. in the self. When that happens, you cannot fall.

Annamalai Swami

Prior to excerpting the other Ramana Maharshi disciple in the text below we continue the series: *Fine-Tuned Universe 7*, the premise that a small change in several of the dimensionless fundamental physical constants would make the Universe incapable of Life.

Fine-Tuned Universe 7:

[In the unreal reflection called the "Universe", a product of an unreal Mind, even there, Infinite Intelligence is evident and inspiring.]

Barrow & Tipler stated that the Anthropic Principle seemingly "imposes" a "selection effect" on the Universe. The ancient Greek Sage, the yearly Eleatic philosopher Parmenides suggested a Multi-Verse to interpret the subjective element of Sense Perception. Like many Eleatic ideas, the Multi-Verse speculation found its way into later Philosophy schools, most famously the Eleatic-Zeno Dialectic "elenchus" method, the Platonic Academy & Aristotle's Peripatetic Lyceum.

Barrow & Tipler referred to a number of groups of anthropic principles including the Weak Anthropic Principles (WAP) & the Strong Anthropic Principle (SAP). That Strong Anthropic Principle (SAP), in turn, had at least 3 different interpretations. Common to these principles and their interpretations is the idea that human beings must be "constituents" in any Cosmology that human beings might theorize. Of the 3 SAP interpretations, Barrow and Tipler divide "Purposive" arguments into 2 types, called Teleological arguments and Eutaxio-Logical arguments. Neither is given much credence outside religious circles, and certainly not in mainstream Science. The one Teleological argument was further divided into 2 kinds: those of Anthropocentrism & Finalism.

The Anthropocentric assumption held that *each thing* has our benefit as its purpose. Contrariwise, Teleological & Finalistic arguments saw all entities (including human beings) as having some Ultimate Purpose,

Eutaxio-logical arguments are the standard Intelligent Design arguments, such as "Paley's Watch" whereby such a fantastically Fine-Tuned Universe had to be made by Somebody. Such weighed heavily, Cause & Effect. Causality claimed that order has to have some resulting Purpose.

Of the other Anthropic Principles, the "weak" WAP's hold that values of all physical and cosmological quantities take on values restricted by the requirement that there exist sites where Carbon-based Life can evolve and by the requirement that the Universe be old enough for it to have already done so. Those necessary conditions, if occurring, accommodate those conditions that will account naturally for our being here.

Such WAP's have the same sort of self-evidence that "I exist" & have been mistaken for *Tautologies*, that is, redundantly obvious "equations" like " $X = X$ ". What we must discover about Stars & Galaxies, the development of the heavier elements from Hydrogen & Helium, Stellar life-times, the Age & Size of the Universe, etc. are all "conditioned" by the fact of our being here.

The stellar production of Beryllium from Helium, & of Carbon from Helium & Beryllium caused Fred Hoyle to predict lize that unless Carbon *resonated* extremely close to about 7.7 MeV, [*as mentioned in an earlier Blog*]. Much less Carbon would have been produced (observed to exist & Carbon-based Life could not have evolved). Hoyle and others then proved the predicted *resonance*. proof, prediction itself holds some weight on Science. But Barrow & Tipler claimed that the extremely close fit "confirmed a WAP, Weak Anthropic Principle."

Some more selected verses from the other Maharshi disciple:

Constant meditation is the only way. If you bring the *light* into your room, the darkness immediately goes away. You have to see that the *light* is not put out. It has to be continuously burning so that there is no darkness. Until you get firmly established in the Self, you have to continue with your meditation. Doubts take possession of you only if you forget yourself.

When you forget the state of being yourself, then is the time to Inquire, "Who forgets the Self?" "Who is in doubt?" "Who is having the confusion?" Inquire in this way. Discard all that is not you and come back to yourself.

Give up all your desires, your likes, dislikes and preferences. If you are truly the whole, which part of yourself will you like or dislike?

If a disciple serves a Guru, the Guru does not gain anything from it, but the disciple, by his service, becomes purified and fit to receive the Truth. A ship may be taking you to the other shore of the ocean, but the ship itself is not gaining anything from you.

At the same time the Guru resides within us as the Unmanifest Self. From the inside, he is pulling us towards him. This pushing and pulling is the Guru's Grace. For the Guru's Grace to work on us, we have to Surrender. We have to give up all the things of this World, and all other Worlds, and direct all our attention towards the Self. If we want anything in this World or the next, our energy will be dispersed in these desires, and to fulfill these desires we shall have to reborn again and again.

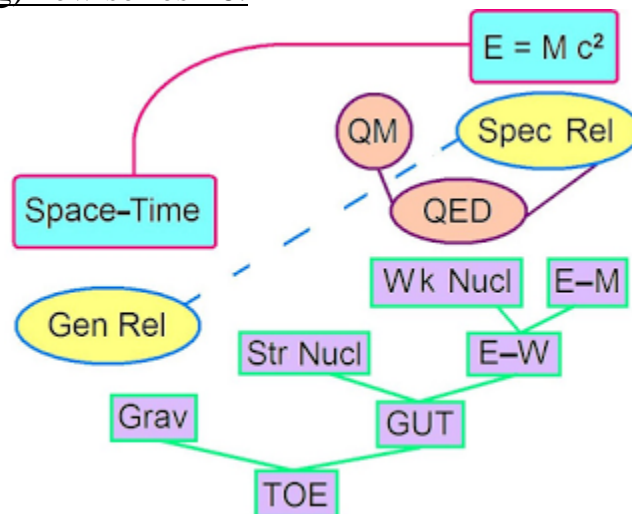
Don't forget your Self wherever you go. If you can manage this, you will not need anything else.

"What you are really looking for is you yourself. You cannot achieve success in this by going on external searches because you yourself are the one that is being looked for. Your Real Nature is Peace. Forgetting this, you have lost your Peace and you are searching in the

outside World where there is no Peace to be found." This is the teaching of Bhagavan, my Guru. I am passing it on to you.

You must understand who you are and what you are, and then you must remain as that. If you can manage this, this itself will suffice. Right now you are under the impression that you are your Body and your Mind, but the truth is, you are the Self. Let go of the "I" that you imagine yourself to be and catch hold of the real "I", the Self. You are holding onto the idea that you are your Body and your Mind. Having assumed this, you are now looking for an external God so that you can worship him. Though such worship may be beneficial, it will not take you beyond the realm of the Mind. While you hold onto the idea that you are a person inside a Body, whatever you see will be a manifestation of your own Mind. You cannot transcend the Mind by worshipping your own external projections.

NMT (No-Me Teaching) new series 16:



Prior to excerpting the other Ramana Maharshi disciple in the text below we continue the series: *Fine-Tuned Universe 9*, the premise that a small change in several of the dimensionless fundamental physical constants would make the Universe incapable of Life.

Fine-Tuned Universe 9:

[In the unreal reflection called the "Universe", a product of an unreal Mind, even there, Infinite Intelligence is evident and inspiring.]

Most scientists (*as Atheists*) favor Multi-Verses. They only ask: "What sorts could there be ? And how might their existence help us to understand those Life-supporting features of our own Universe, that would otherwise appear to be just very fortuitous coincidences ?" These questions are not ultimately matters of opinion or idle speculation. Multi-Verses are thought to be necessary for an underlying "Theory of Everything" TOE that would join Gravity to the GUT Grand Unified Theory of the other 3 Forces: Strong & Weak Nuclear & Electro-Magnetic.

A TOE may require many properties of the Universe to have been selected at *random*, by Symmetry Breaking, from a large collection of possibilities [Multi-Verse, *dubiously supported by "iffy" observations of the COBE and WMAP satellites*]. The Universe's *Vacuum State* may be far from unique.

Inflationary Cosmological models contains many apparent "coincidences" that may allow the Universe to support complexity & Life. If we were to consider a Multi-Verse of all possible Universes, then our observed Universe appears special in many ways. Modern Quantum Mechanics provides ways in which these possible Universes that make up the Multi-Verse of all possibilities can actually exist.

Once you take seriously that all possible Universes can or do exist, then a slippery slope opens up before you. It has long been recognized that technical civilizations, only a little more advanced than ourselves, will have the capability to *simulate* [VR] Universes in which *self-conscious* entities can emerge & communicate with one another. They would have computer power that differed from ours by a vast factor [as in interactive VR *simulations* like *The Matrix* movie]. Instead of merely simulating their weather or the formation of Galaxies, like we do, they would be able to go further and watch the appearance of Stars and Planetary systems. Then, having coupled the rules of Biochemistry into their Astronomical simulations they would be able to watch the evolution of Life & Consciousness – *???? I doubt that*), all speeded up to occur on whatever timescale was convenient for them [*like micro-seconds*].

Just as we watch the Life cycles of fruit flies they would be able to follow the Evolution of Life, watch Civilizations grow and communicate with each other, argue about whether there existed a Great Programmer in the Sky who created their Universe and who could intervene at will in defiance of the laws of Nature they habitually observed.

Once this capability to fully *simulate* a Universe is achieved, fake Universes [*including "nostalgia" Universes set in our own time*] will proliferate and will soon greatly outnumber the real ones. Thus, Nick Bostrom has argued that a thinking being, here and now, is more likely to be in a *simulated* "nostalgia" Universe reality than in a real Universe. Motivated by this alarming conclusion, here have even been suggestions as how best to conduct ourselves if we have a high probability of being *simulated* beings in a *simulated* reality. [*Qualified Non-Duality says much the same.*]

Some suggest that you should act so as to increase the chances of continuing to exist in the *simulation* or of being "re-simulated" [*dreaded Re-incarnation ???*] in the Future.

"If you might be living in a *simulation* then all else equal you should care less about others, live more for today, make your World look more likely to become rich, expect to & try more

to participate in pivotal events, be more entertaining & praiseworthy, & keep the famous people around you happier & more interested in you." [*Sounds like a fair description of an inflated Ego – the opposite to the goal of Non-Duality & Liberation from the false notion of any Ego.*]

In response, Paul Davies has argued that this high probability of living in a *simulated* reality is a *reductio ad absurdum* for the whole idea that Multi-Verses of all possibilities exist. It would undermine our hopes of acquiring any sure knowledge about the Universe. [*Actually, Nick Bostrom's thesis does not require a Multi-Verse at all. Rather it suggests a different kind of "Multi-Verse" within our own one singular Universe, our own World, planet Earth. All that is required is going past Ray Kurzweil's so-called Singularity where Technology & augmented IQ of the Elite has advanced to allow simulations like & beyond "The Matrix" movie. Simulated Multi-Verses can be created but no physical Multi-Verse is required for a Bayesian-like Probability to make our existence as Simulations the most probable.*] Next time: more on the Davies abjection & *Simulated Universes*.

Some more selected verses from the other Maharshi disciple:

You stumble around in the darkness of your Mind, not knowing that you have a torch in your hand. That light is the Light of the Self. Switch it on and leave it on and you will never stumble again. You are all here because there is a desire in you to realize the Self. This desire does not arise randomly or accidentally in some people and not in others. It is there because of the *punyas* you have accumulated from previous births, *punyas* that may have come from meditation, charitable works, and so on. These *punyas* will manifest as a desire for freedom, a desire to do earnest *sadhana*, a. desire to find a good teacher in whose presence the Truth will be taught and revealed. If someone is destined to be a *jnani* in this life, it means that he has come to this final birth with a mountain of *punyas* to his credit. These *punyas* will take him to a real Guru, to a real *Satsang*, and in this environment he will do *sadhana* and achieve the goal. If one does not have this mountain of *punyas* from the Past, there will be no desire for Freedom, no desire to look for a Guru who can deliver it. Such a person may meet a Guru and that Guru may even give him good advice, but the determined resolve to put that advice into effect will not be there.

The fierce determination to succeed and the Discrimination that allows one to ignore Worldly entanglements only arise in those who have accumulated these *punyas*. Other people may hear the words of truth, but although they accept that they are true, the inclination to act on them will not be there.

Wet wood does not catch fire easily, but if you dry it for a long time in the Sun it will be much more combustible. Other materials such as camphor, gasoline, kerosene and gunpowder will ignite as soon as they are touched by a flame. Devotees can be classified in the same way: some ignite as soon as they meet a Guru or hear the truth for the first time;

others need a period of drying out before they are ready to catch fire. Those who are damp or wet can dry themselves out by *sadhana*, by having a strong determination to be aware of the Self at all times. Self is readily available all the time but we cannot be aware of it or even put our attention on the thought of it because our *vasanas* are continuously leading our interest and attention in other directions. That is why it is so important to have the awareness, "I am not the Mind. I am the Self." You have forcibly to drag your wandering attention back to the Self each time it shows an interest in going anywhere else. Don't be interested in the words that the Mind is serving up for you. It is putting them there to tempt you into a stream of thoughts that will take you away from the Self. You have to ignore them all and focus on the Light that is shining within you. When I was serving Bhagavan in the 1930's and 40's, I obeyed only him. For me, he was the Light, and everything else was the chattering Mind trying to lead me astray. I ignored the words and advice of everyone else in the Ashram and kept all my attention on Bhagavan and his instructions to me.

If there is no external Light such as Bhagavan to guide you, you have to look within to find the Self. You will not benefit from looking anywhere else, from doing anything else, or from listening to any other voice. Walking round and round a temple, doing rituals to a deity — activities like these will not bring you any nearer to the Self. The *pujas*, the *japas*, the rituals - these are just for beginners. Meditation is the syllabus in a higher class. We need not waste our time by indulging in the activities of the infant class again and again. Here, in this class, I ask you to put all your attention, all your interest on realising the final teaching: "I am not the Body or the Mind. I am the Self. All is the Self." This is Bhagavan's Final teaching. Nothing more needs to be added to it. Keep good company while you pursue this Knowledge and all will be well.

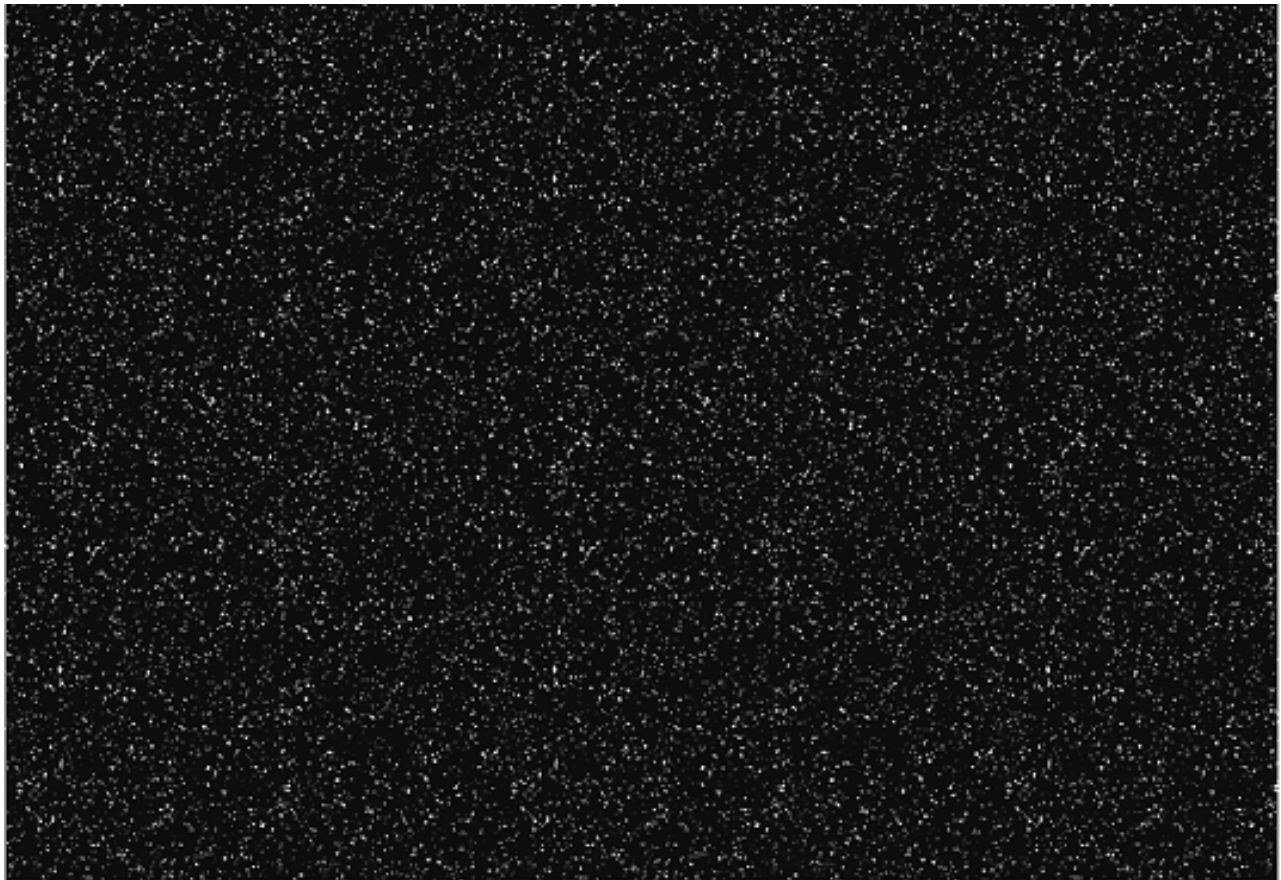
You must believe the Guru and you must also believe your own experience because the Gum is not telling you to add another belief to your Mind. He is instead telling you to look at your own experience of yourself, and in doing so, disregard everything else.

Ram Tirtha used to tell of a man who was a little mad lived in a small village with his wife. His friends liked to tease him and make fun of him because they all thought he was stupid. One day, one of them said, "We have some bad news for you. Your wife has become a widow." He believed them and started crying out in grief, "My wife has become a widow! My wife has become a widow!" Some of the people he passed on the street laughed at him and said, "Why are you mourning ? You are very much alive. How can your wife be a widow if you yourself are alive to complain about it ?" "My closest friends have told me this," he replied, "and I trust them. They are very reliable people. If they are saying that my wife has become a widow, it must be true." We would think that a man who behaved like this was utterly stupid because he chose to believe the words of others instead of his own experience.

But are we any better ? We believe, on the basis of indirect information provided by the Senses, that we are the Body. The experience of "I am", of the Self, is present in all of us, but when the mischievous Senses gang up on us and try to make us believe something that is patently untrue, we believe them and ignore our direct experience. Then we grieve about our State, lamenting, "I am bound; I am unenlightened; I am not free." And even when the Guru comes along and says, "You are the Self. You are free. Why do you insist on believing this misinformation that the mischievous senses are giving you ?", still you do not believe the truth. You tell him, "The Senses have always given me reliable information in the past. I have learned to trust them. What they tell me must be true."

And so you go on grieving and complaining, even when your direct experience and the words of the Guru agree with each other and reveal the truth.

NMT (No-Me Teaching) new series 18:



Prior to excerpting the other Ramana Maharshi disciple in the text below we continue the series: *Fine-Tuned Universe 11*, the premise that a small change in several of the dimensionless fundamental physical constants would make the Universe incapable of Life.

Fine-Tuned Universe 11:

[In the unreal reflection called the "Universe", a product of an unreal Mind, even there, Infinite Intelligence is evident and inspiring.]

"It may be necessary for the Universe to have the enormous size and complexity which modern Astronomy has revealed, in order for the Earth to be possible habitation for living beings."
Eric Mascall

Large Numbers:

Eminent Physicists such as Paul Dirac & Arthur Eddington essentially embarrassed themselves in the eyes of their peers with they dabbled in a virtual *numerological* fascination with *coincidental* relationships that could be drawn between fundamental constants in Physics.

A more contemporary set of insights began with Robert Dicke's early 1960's studies of Einstein's Gravity and the constant G . His early deduction was that the Dirac–Eddington *large numbers*: 10^{40} , 10^{80} , & 10^{120} related to the *number of particles* in the Universe (Eddington claimed the number of Protons was 10^{80}). Indeed and there was a WAP *Weak Anthropic Principle* (as it was later termed by Brandon Carter) “backwards” dependence on the existence of Intelligent Life. The numbers of particles and related size of the Universe would over the course of Time range from far less to far more than we see today. And yet the *large number coincidences* include Time & Size:

present Universe temperature in terms of Planck Temperature	–	10^{-30}
present Universe age in Planck Time-units	–	10^{60}
present Universe size in Planck Length-units	–	10^{60}
present Universe mass in Planck Mass-units	–	10^{60}
present Universe density in terms of Planck Density	–	10^{-120}

Needless to say, however valid the striking “round-number” quality of the numbers, this must rely on our arbitrary *decimal* 10-base system for values and ratios of this sort. Unless we want to include 10-digit anatomy into the *Anthropic Principle* basket, not much can be made of this. The narrow-range *coincidences* that followed these early speculations have more potential significance. Then again the run of 10^{60} 's in 3 of the Planck units have some relative impact, as well as the fact that *square root* of $(1/10^{60})$ yields the Temperature term, while the *square* yields the Density term.

An earlier Universe could not have supported Life, nor could a much older Universe. For the former scenario, Billions of years of Main Star sequence are required by Stellar nucleosynthesis for heavier (*than Helium*) life-critical elements C, N, O, and P. Numerous more complex, *anthropic*, narrow-range, *coincidental* requirements further append, such as Neutrino characteristics and availability as just one aspect of *super-nova* dispersion of those heavier elements. For the latter issue, our Sun for instance will “soon” (*in cosmic Time*) grow too cold for Life on Earth even as a Red Giant our Sun expands to engulf the Earth.

So the fact that we are here today to discuss the matter “necessitates” that the *numbers* we see today are as they are. This *Goldilocks* fit between ourselves and our “nest” could alternatively be described in terms of the age of the Universe, the value of fundamental force parameters, the nature of the Big Bang, and so on. Thus the incredible *coincidences* we see in Physics do “depend” on us because unless they happen to be what they are, we wouldn’t be here to discuss it all. As to how such “coincidences” (*including many more amazing ones to be soon mentioned*) can be understood in Probability, 3 options remain:

1) sheer freak – Chance

2) kazillions of other *universes* exhibit all possible combinations, and we simple are in the one, or one of those that permit Intelligent Life a – Multi–Verse ensemble

3) the *game* is fixed – Intelligent Design by a deity or cosmic intelligence, advanced *alien* fabricating physically or *virtually* in a computer simulation, those later *aliens* possibly some Future physical beings (*other than our virtual descendents*).

Naturally, from these 3 alternatives we find 3 camps: the apathetic skeptic who accepts the long odds without further curiosity; the spatial or serially temporal *Multi-Verse & Many Worlds* speculators (*isn’t that asking a lot, a kazillion unprovable universes?*); those who insist *Design* must remain on the table and cannot be rejected, out of hand, due to personal bias.

Similar as it is to previous speculations by Dirac, Eddington, and others, Dicke’s calculated prime-time *star-life*, supporting Life and supporting more of a rationale, proceeded as:

$$t^* \sim (h c / G M_p^2) (h / M_p c^2) \sim 10^{40} \times 10^{-23} \text{ sec} \sim 10 \text{ Billion yrs}$$

Dicke’s insight totally turned around the many critics of Dirac & Eddington linking of the “large numbers” with current age of the Universe. This seemed so arbitrary to Physicists like Edward Milne who saw no special uniqueness in our own Time. Nor did Dicke validate the Dirac –Eddington misapplication of the Universe’s current age, but instead put the *Anthropic coincidence* on a solid basis, while at the same time setting the

stage for others to carefully scrutinize nucleosynthesis in *super-novae* & earlier all the way back to the Big Bang. From investigations of this sort many truly narrow-range *coincidences* did come to light.

So we are throw back to the hypothesis that 10^{40} is simply the largest number the almighty God could write during the 1st Day of Creation. an atheist satire from jokester George Gamow,

Some more selected verses from the other Maharshi disciple:

The Self is Peace and Happiness. Realizing Peace and Happiness within you is the true realization of the Self. You cannot distinguish between Peace. Happiness, and the Self. They are not separate aspects. You have this idea that Peace and Happiness is within you, so you make some effort to find it there, but at the moment it is still only an idea for you. So, ask yourself, "To whom does this idea come ? Who has this idea ?" You must pursue this line if you want to have the idea replaced by the experience. Peace is not an idea, nor is it something that comes and goes. We are always *That*. So, remain as *That*. You have no Birth and no Death, no bondage and no freedom. It is perpetual Peace, and it is free from all ideas. The "I am the Body" idea is what is concealing it. This is what has to go.

The idea "I am the Body" is not there during sleep. Everyone enjoys sleeping, and the reason we enjoy it is because there are no thoughts there. It is the

there during sleep. Everyone enjoys sleeping, and the reason we enjoy it is because there are no thoughts there. It is the thoughts that arise subsequently that cause us all our trouble. There is no separate entity during sleep because no thought has arisen to create the image of one. When waking comes, this first rising thought, 'I am the body', brings separation, doubts & confusion. If you can be without it in the waking state there will be_ the knowledge, 'I am Ramana, I am Arunachala. Everything is myself.'

Ram, Krishna, etc., are all you. It is just this limiting 'I am the body' thought that keeps this knowledge, this awareness from you. In the waking state, the jnani has no limiting thoughts, no ego that identifies with a name & a form. His state is crystal clear. Ramana Bhagavan had no ego, no limiting thoughts, which is why he knew himself to be this peace, this happiness.

Grace is always present, always available, but for it to be effective, one must be in a state to receive it and make full use of it. If you want to take a full cup of water from a lake, you have fully to immerse the cup first. If you want to fill your mind with grace, submerge it fully in the Self. In that place the Grace will manifest in you as Peace and Happiness.

"When the sun comes up, does darkness disappear suddenly or gradually ?" Bhagavan, speaking on this topic, once remarked: "Someone mistakes a *rope* hanging in the darkness for a *snake*. He then asks how many years it will take for the *snake* to die." If the Mind does not exist, it cannot die either quickly or slowly.

All the information the Mind accumulates & all the experiences it collects are ignorance, false knowledge. Real knowledge cannot be found in the Mind or in any external location. Don't be interested in the words that the Mind is serving up for you. It is putting them there to tempt you into a stream of thoughts that will take you away from the Self. You have to ignore them all & focus on the light that is shining within you.

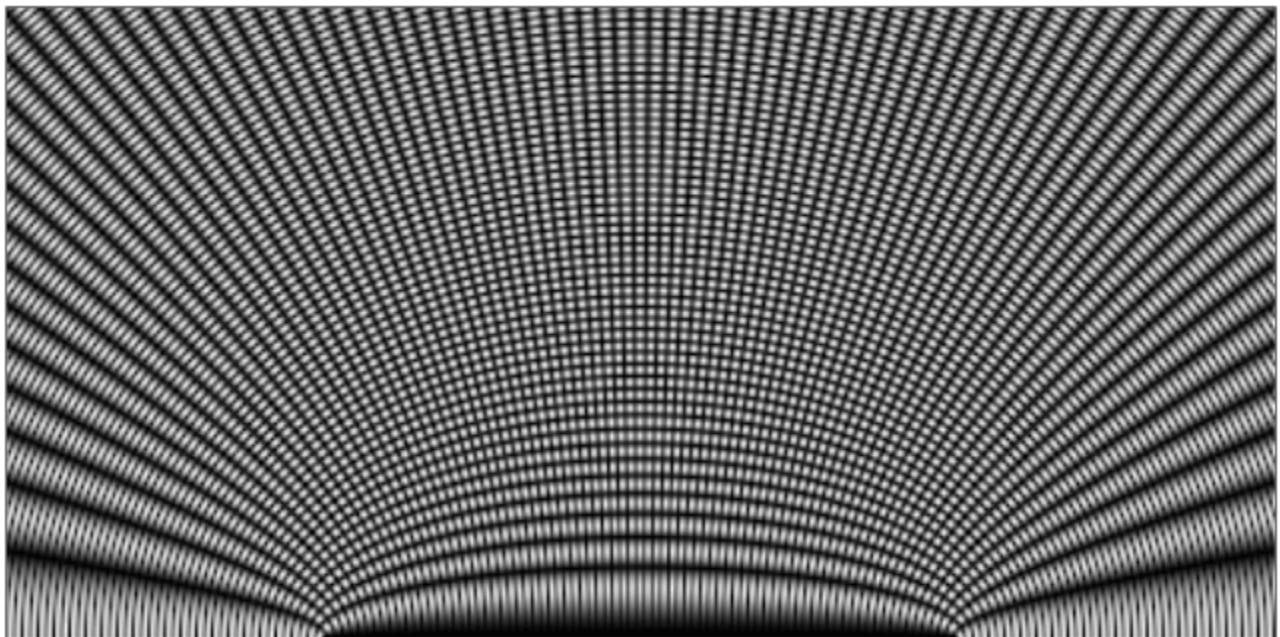
The substratum upon which the false idea of the Mind has been superimposed is the Self. When you see the Mind, the Self, the underlying substratum, is not seen. It is hidden by a false but persistent idea. And conversely, when the Self is seen there is no Mind.

This habit of believing the 'I am the body' idea has become very strong because you have reinforced & strengthened it over many lifetimes. This will go if you meditate on your real Self. The habit will melt away, like ice becoming water.

The Mind only gets dissolved in the Self by constant practice. At the moment the, 'I am the body' idea disappears, just as darkness disappears when the Sun rises.

The body is not the Self; the Mind is not the Self. The real 'I' is the Self, & nothing ever happens to or affects the Self.

NMT (No-Me Teaching) new series 20:



Prior to excerpting the Ramana Maharshi disciple, Master Nome in the text below we continue the series: *Fine-Tuned Universe 13*, the premise that a small change in several of the dimensionless fundamental physical constants would make the Universe incapable of Life.

Wisdom for the Ages:

Things are more like they are now than there ever were before.

Pres. Dwight D. Eisenhower

Prediction is difficult, especially about the Future.

Yankee catcher, Yogi Berra

The Future isn't what it used to be. Yogi Berra

I think we can all agree, the Past is no more.

Pres. George W. Bush

I have opinions of my own – strong opinions – but I don't always agree with them.

Pres. George W. Bush

If you're killed, you've lost a very important part of your Life.

actress, Brooke Shields

At the end of the Universe, you have to use the Past tense a lot.

Hitchhiker's Guide to the Galaxy

Eternity is very long, especially toward the end.

comedian, Woody Allen

Fine-Tuned Universe 13:

[In the unreal reflection called the "Universe", a product of an unreal Mind, even there, Infinite Intelligence is evident and inspiring.]

Tracing Homo sapiens back 200K yrs compared to the Universe age of 13B yrs, we find ourselves arriving in the last 0.002% of the Universe's history. But if humans are still be around when this 13B yr old Universe reached the age of 1T yrs (trillion after billion), those descendents would have claimed a history of their own that is $1,000 \text{ B} - 13 \text{ B} + 0.0002 \text{ B} = 987.2 \text{ B}$ yrs, This is comparable to the 1,000 B yr age of the Universe itself at that time. In comparison, they could look back at our time and see us in a "very special" ground-floor status. Now for some time an extended Copernican Principle (which is nearly opposed to

Anthropic Principles) is “reluctant” (to say the least) to cast Humanity in any “special” situation at all, including “ground-floor status” or anything of the sort. When Nicolaus Copernicus took Man from the Center of the Universe and put the Sun there instead (a half step to later Cosmology), those carrying forward their Copernican Principle extended this “non-specialness” to parry Anthropic Principles in general and the “descendent-deemed specialness” we would acquire as “ground-floor” proto-Humans.

Copernicus taught us the very sound lesson that we must not assume gratuitously that we occupy a privileged central position in the Universe. Unfortunately there has been a strong (not always subconscious) tendency to extend this to a questionable dogma to the effect that our situation cannot be privileged in any sense. Brandon Carter

Early Anthropism:

Brandon Carter supported Richard Gott’s resulting Doomsday Hypothesis whereby a statistical argument claimed 95% confidence that Humanity terminates between 5K and 7.8M yrs from now. Otherwise we now would be prior to some 97.5% of succeeding humans. Statistics sees placement in the 2.5% front-knee of Probability or the 2.5% final-knee. So much more likely is it to be found in the middle 95% that Doomsday is thus foretold, just to satisfy the Statistical imperative. While this may seem far-fetched, the Multi-Verse Hypothesis and all extreme defenses of Physicalist–Realism share this incredible fanatical allegiance to Arithmetic at all costs. Of course the 5K and 7.8M yr Doomsday prediction is quite “lax” in that Ray Kurzweil exponential advance models give high Probability to either Destruction or attainment of a “super” Post-Human civilization within the 21st century. To get a further view (albeit playful) Gott sets pre-post Probability boundaries like the 5K– 7.8M yrs above for various institutions based on their current existence and past record. Taking just the front-ends loosely as Statistical “guarantees” (such as Humanity getting 5K yrs), Gott assigned over a hundred years to Stonehenge but only about 50 years to Christianity, China’s Great Wall, and the Roman Pantheon. But the Internet and Microsoft, being so recent, get Statistical “guarantees” of less than a year, and the U.S. less than 6 years. Such is the Doomsday Hypothesis which has however been taken up as a “crash-dummy” model-example by which to analyze (in terms of Self-Selection bias, etc.) various Futurist projections.

Dicke must be credited with the shift of attention from numerological coincidences to the Fine-Tuned delicate balance and interactions within Cosmic Evolution. In the end, Robert Dicke not only redirected the Anthropic numbers hunt from these large numbers toward the more promising narrow range cases, but he began the process of formalizing Observer Bias. John Barrows offers a mundane comparison to “every day” Statistics.

"There are Lies, Damn Lies, and then Statistics."

Mark Twain & others

Barrows described the common comparison made between church-going and good health. Besides obvious economic-correlates, Barrows suggests the inclusion of Observer-bias here in that the survey skews the sample by excluding the very sick who simply can't get to church. Another instance is the weaving back and forth between lanes on a crowded multi-lane highway by many drivers. Whatever lane they are in, the other seems to suddenly be faster. On a large scale some logical basis supports part of that impression since slower lanes have a greater density of vehicles. Thus the odds always greater that any given vehicle is the slower lane, though this explains less than the Psychological part. For most surveyed have also thought others in the peer group were happier, that they themselves used to be happier, and that they themselves will be happier in the Future. So like the impatient drivers, these latter of Observer-selection bias.

As early as 1903, the Alfred Wallace, from whom Charles Darwin appropriated natural selection, had recorded striking Anthropic insights prior to modern Geology, Atomic Theory, Relativity, awareness of other Galaxies and so on. He speculated (without adequate basis) on the nature and duration of the Sun's heat for:

"Maintaining the requisite Temperature of a Sun such as ours, during the long periods demanded for continuous Life-development. The enormous extension and mass of the original Universe of diffused Matter is thus seen to be of the greatest importance as regards this ultimate product of Evolution."

Wallace deduced that Cosmic processes had to fall within certain ranges:

:... or will not be, Time enough for the development of Life."

He continues:

"... we can dimly see the bearing of all the great features of the Stellar Universe upon the successful development of Life. These are, its vast dimensions, the form it has acquired in the mighty ring or the Milky Way, and our position near to, but not exactly in, its center."

Wallace evaluates (*with so naming it*) Fine-Tuning that he deems "in the highest degree improbable" and suggests that:

"... such a vast and complex Universe as that which we known exists around us, may be required ... in order to produce a World that should be precisely adapted in every detail for the orderly development of Life culminating in Man."

John Barrows' own phrasing is that:

"... the actual values of the constants of Nature help make Life a possibility in the Universe. Moreover, they sometimes appear to allow it to be possible by only a hair's breadth."

Some more selected verses from the other Maharshi disciple:

You should only work enough to maintain the body. Try to avoid unnecessary activities. Less work is good. Devote yourself to your *sadhana* all the time. You dissipate your desire for the Self by undertaking all kinds of useless activities that waste your time and lead to attachments. You think that your life is endless and that you can put off meditation till a later date. With this kind of attitude, you will die filled with regrets, not filled with Peace. Always be aware of the Self while you work. While you are doing that work keep your thoughts a hundred per cent on the Self. You are what you think you are. You become what you think. If you think of the Self all the time, that is what you will become. If you live and die with thoughts of work and family, you will be reborn in a place with more work and more family business to worry about.

If you spend your life with worldly thoughts, these will be the thoughts that fill your Mind at the moment of your death. But if your life is devoted to *sadhana*, to attaining an inner Peace, then, at the moment of your death, this will be the State that you die in.

Your thoughts arise on a moment-to-moment basis because of your *vasanas*, but it is a mistake to think that you can do nothing about them. You can be interested in them, or you can ignore them. If you show interest in them, they will persist and you will get caught up in them. If you ignore them and keep your attention on the Source, they will not develop. And when they don't develop, they disappear.

In *Who Am I ?* Bhagavan compared this process to laying siege to a fort. If you cut off, one by one, the heads of the thoughts as they come out of the fort of the Mind, sooner or later there will be none left. The way to do this is by Self-Inquiry. As each thought rises, you ask yourself, "To whom does this thought appear ?"

If you are vigilant in doing this, the forest of thoughts will lessen and lessen until there are none left. When the thoughts have gone, Mind will sink into its Source and experience that Source.

Little conversations may be going on. A crowd of people may be congregating around. None of this is your business, but there is always a possibility that you will get interested in some or all of these activities and forget the reason why you are out on the street yourself. Don't get excited by anything you see and hear. Just walk steadily towards your destination. Your *vasanas* are all the sideshow's in your head that can drag your attention away from your main business, which is being aware of the Self. If you have no interest in them, you will walk straight to your goal. If something temporarily distracts your attention, bring

yourself back by asking yourself, "Who is interested in all this ? Who is getting interested in this distraction ?" This will deflate the distracting desire and it will bring you back to an awareness of your true purpose. Remember, nothing that happens in the Mind is "you", and none of it is your business. You don't have to worry about thoughts that rise up inside you. It is enough that you remember that the thoughts are not you.

Whatever kind of thought arises, have the same reaction: 'Not me; not my business.' It can be a good thought or a bad thought. Treat them all the same way. To whom are these thoughts arising ? To you. That means that you are not the thought. You are the Self. Remain as the Self, and don't latch onto anything that is not the Self.

NMT (No-Me Teaching) new series 22:



Prior to excerpting the other Ramana Maharshi disciple in the text below we continue the series: *Fine-Tuned Universe 15*, the premise that a small change in several of the dimensionless fundamental physical constants would make the Universe incapable of Life.

Fine-Tuned Universe 15:

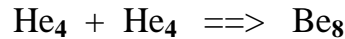
[In the unreal reflection called the "Universe", a product of an unreal Mind, even there, Infinite Intelligence is evident and inspiring.]

Carbon Nucleo-Genesis:

Now to sample a more sophisticated *Anthropic* observation (*in the sense that no Carbon, no Life*) careful reasoning called for availability of a hitherto unknown nuclear energy level for the Carbon nucleus, specifically 7.656 MeV predicted by Fred Hoyle and later experimentally verified. Hoyle claimed such a state allowed the previously unimagined nucleo-synthesis in early Main Sequence Stars. Plentiful *alpha* particles:

$$a = \text{He}_4^{2+} \text{ or simply } \text{He}_4$$

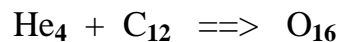
could combine in fusion:



and then because a low level *meta-stable* nuclear energy level (7.656 Me) presented a *close* departure point for the combination:



which in turn also found a resonant Oxygen nuclear energy level (7.1187 MeV) to allow:



Thus the elements Carbon and Oxygen had fast and easy synthesis routes and therefore relatively high Stellar abundance (*for heavy elements that is*) so necessary for Life. But *Fine-Tuned* precisely available intermediate metastable states had to exist, just as similar *Fine-Tuning* made Helium a particles stable (*hence their ejection from radioactive elements*) and plentiful (25% of Matter). Beryllium did not much stick around but Carbon and Oxygen could transition to other stable energy levels and remain. But even the interplay between Carbon & Oxygen had to be *Fine-Tuned* as if by tweaking the Electro-Magnetic & Strong nuclear force coupling constants.

Rather steep inter-crossing curves (*on a logarithmic abundance scale at that*) made for quick slide to excess of deficient Oxygen. If Oxygen started high, like the top-left abundance curve above, with Carbon lower, a small change (*percents in the Fine-Structure constant, tenths of a percent in the Strong nuclear force constant*) would have made Intelligent Life impossible. Unlike say, Saturn's *larger-than-Earth* moon Titan, with lakes, rivers, and oceans of hydrocarbons (*~ cold, small molecule gasoline*) the plentiful Oxygen on our planet affords us water, characteristic minerals, and the possibility of our kind of Life.

Fine-Tuning in the above process would not have allowed a 4% change in the *Fine-Structure* constant, from $1/137$ to $1/131$ for instance nor a smaller change in the Strong nuclear force coupling constant by as little as 0.4%, say from 1.001 to 1.005, for instance.

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Whatever kind of thought arises, have the same reaction: 'Not me; not my business.' It can be a good thought or a bad thought. Treat them all the same way. To whom are these thoughts arising ? To you. That means that you are not the thought. You are the Self. Remain as the Self, and don't latch onto anything that is not the Self.

If you remain as the Self, no *vasanas* and no karma will touch or affect you. If you remain in the Mind, thoughts of one sort or another will bother you all the time. If the thoughts "I should meditate" or "I should realize" arise, ask yourself, "To whom are these thoughts arising ?"

Why do you need to think about your Body and your Mind so much ? If you are the Light, there is no Darkness. If you are the Self, there is no thought, no Body, and no Mind to give you any trouble. Any number of thoughts may come. Let them. But remember all the time, "I am the Self."

You are not the *vasanas*, you are not the thoughts, you are the Self. Keep that awareness and don't worry too much about what is going on in your Mind, and what it means.

Don't allow any mis-identifications to settle on you. Don't think, "I am sitting here." Don't think, "I am doing, I am acting, I am sitting." You are the Self, not the Body. Even your *vasanas* are the Self. All is your Self. There are no distinctions, no differences in the Self. Nothing is separate from the Self. You cannot find a single atom, a single thought that is apart from the Self. All is the Self. All these doubts that are troubling you arise simply because you are enmeshed in the "I am the Body" thought and all the confusing consequences that it brings. It is more productive to keep the awareness "I am the Self" than to be analyzing the usefulness of effort. *Sadhana*, effort and practice, and any ideas you may have about them, are concepts that can only arise when you believe that you are not the Self, and when you believe that you have to do something to reach the Self.

Even the sequence, "To whom has this thought come ? To me," is based on ignorance of the Truth. Why ? Because it is verbalizing a state of Ignorance; it is perpetuating an erroneous assumption that there is a person who is having troublesome thoughts. You are the Self, not some make-believe person who is having thoughts. If you remain in the Self, as the Self, no harm can come to you. In that State, whatever comes to you will not be a problem. There is no Duality when you remain as the Self; no thoughts about what you should or should not do, and no thoughts about what can be done or what can't be done. The main thing is not to go out of the Self. When you have switched on the light, darkness cannot come, not even if you desire it.

When this thought, "I am not meditating," or "I am not in the Self," arises, just ignore it and go back to the Self. When thoughts such as these arise, look at them and think, "Not me, not my business," and go back to the Self. Don't waste energy on thinking or evaluating how well or how badly you are doing in our meditation. Whatever thoughts come, ignore them. You have to ignore anything that is connected to the Body-Mind idea, anything that is based on the notion that you are the Mind or the Body. If you can do this, the rising thought will not disturb or distract you. In a split second, it will run away. All thoughts are distractions, including the thought "I am meditating."

If you are the Self, darkness will not overcome you. Whatever thoughts arise in that State won't affect you. If you are the Self, no destiny will affect you. If you tear your shirt, does that mean that you are also torn ? No. Something has happened to something that is not you. Similarly, the Body and the Mind will experience pleasure, happiness, misery, and so on, all according to the *karma* that has been brought into this life. But the Self has no attachment, no detachment, no happiness, no unhappiness and no *karma*.

The Body is not the Self; the Mind is not the Self. The real "I" is the Self, and nothing ever happens to or affects the Self. Thoughts will come as long as the potential for them is inside you. Good thoughts, bad thoughts, they will all keep coming. There is nothing you can do about this flow, but at the same time, this flow of thoughts need not be a problem. Be the Self, be the Peace that is your Real Nature, and it will not matter what comes up.

Walk, eat, drink, sleep, meditate, but never think that you are the one who is doing these things. The thought that you are doing something is the thought that is poisoning your life. Because once you think that you are doing something, you will start to think that you need to be doing something else to put yourself in a better situation. You don't have to do anything to experience the *nectar* of the Self. All you need to do is drop the idea that you are doing anything at all. You need to change your vision, your perspective.

When you live in the Mind and see a World outside you that is separate and apart from you, you will make plans, you will worry, you will have doubts. These doubts keep coming up in you because you are not dwelling in the Source, the Substratum. In that place there is Oneness, a Oneness in which all distinctions, all separation is absent. If you abide as the Self, you will see the World as the Self. In fact, there will be no World at all. No World, no *Maya*, no Mind, no distinctions of any kind.

It is like the state of seeing only wood in the carved *elephant*, only threads in the dyed cloth. In that state of being and knowing the Self, ideas of right and wrong, things to do and things to avoid doing, will vanish. You will know that they were just mental concepts. In that state you will know that Mind is the Self, Bondage is the Self, everything is the Self. With that vision, nothing will bind you; nothing will cause you misery. The Self may appear as the manifest World, as different separate objects, but the underlying Reality, the only real substance is the Self in which they are all appearing and disappearing. Things and people may appear in this Substratum, and you may use them or interact with them, but your Peace will never be disturbed.

When you abide as the Self, there is no one left to choose and decide. Life goes on automatically. You will pick up the things that are needed, and not pick up the things that are not needed. What you pick up and what you don't pick up will not be a consequence of what you like or dislike. These preferences will not be there any more. This perspective will be yours when you give up or cease to believe the idea "I am different from the World". Giving up this thought is a great *sadhana* in itself. Abandoning this false idea will be enough to give you Peace. When the thought is there, the World seems to be full of good people and bad people, all busily engaged in doing what appear to you to be good things and bad things. When the thought is absent, you know them all to be your own Self. In that state you won't like them, dislike them or judge them, or be aware of them as being other than your own Self. This absence of likes, dislikes and judgments will leave you in your original natural state of

Peace. Teeth and tongue are both parts of you, and they both function in harmony, without fighting or struggling. When there is the knowledge that Mind and Self are one, there will be no fights, no struggles, and no attempts to judge or attain. To have this Harmony, place the Mind in the Self and keep it there. This is the real meditation. _ However, until you reach this State in which there are no distinctions and preferences, you should use a little Discrimination with regard to who and what you associate with.

Avoid bad company and bad thoughts, and try to keep the conviction that nothing is separate from you. During sleep you have no likes and dislikes. *Jnanis* and babies manage this while they are awake. Baby mind is good; *jnani* mind is good; "I am the Body" Mind is very, very bad.

The "I am the Body" thought is just as poisonous as a cobra. "All is my Self. All is the *nectar* of my own Self." These are the great affirmations that counter the "I am the Body" thought. Holding on to one of these sayings is the equal of millions of *punyas*. If we continuously meditate on the Truth of these statements, if we hold on to the Truth that they are pointing towards, countless *punyas* will accrue to us.